

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Home missionaries say prayer keeps their ministries going

By Mark Wingfield

Home missionary Carolyn McClendon believes prayer kept her from slipping while making a 150-foot banana split.

The huge banana split opened the door for McClendon to share the gospel with 250 children and their families one summer. She used 30 gallons of ice cream and 200 bananas in a 150-foot section of house guttering to generate interest in the summer program at Baptist Friendship House in New Orleans.

McClendon said she planned this strategic event on June 6, her birthday, because she knew thousands of people would be praying for her that day. She is a Southern Baptist home missionary supported by gifts to the Cooperative Program and the Annie Armstrong Easter Offering for Home Missions.

The Southern Baptist Woman's Missionary Union, which co-sponsors the missions offering with the Brotherhood Commission, also publishes monthly prayer calendars with missionary birthdays. "I know that people pray for me on my birthday," McClendon said. "So if I'm going to do anything wild and crazy, I plan it for that day."

"Had Southern Baptists not been praying, we might never have had a 150-foot banana split in the 96-degree heat. And knowing that people were praying for me to keep my ice cream from melting was just as affirming as knowing they are praying for me when I go to get kids out of jail or sit down to share the gospel with them," she said.

"Pray That They May Believe" is the theme of the 1989 Week of Prayer

for Home Missions which precedes the annual Annie Armstrong Easter Offering for Home Missions.

McClendon said that theme expresses the need she faces every day in her ministry. Baptist Friendship House is located in a transitional neighborhood near New Orleans' French Quarter. Poor blacks, elderly people and homosexuals make up the largest part of the community.

"My 10 years here have been one crisis after another," McClendon said. Her own car has been stolen twice.

"I depend strongly on prayer. It's the corporate prayers of all our people around the nation that makes my ministry a little less stressful and less difficult," she said.

Other missionaries share McClendon's reliance on prayer for their work.



A shoulder to lean on

Carolyn McClendon, director of Southern Baptists' Friendship House in New Orleans, offers an understanding ear and a shoulder to lean on to hundreds of children and teen-agers who visit her ministry center. McClendon describes her 10 years at Friendship House as "one crisis after another." Yet she believes the prayers of Southern Baptists have helped her spread the good news of Christ effectively. "If it were not for the prayers of people around the country, I could not be here." (HMB photo by Paul Obregon)

Ray Allen, now director of evangelism and stewardship for the Baptist Convention of New England, recalled how prayer helped him start a church in Cape Cod, Mass., 10 years ago.

Allen was a church planter appointed by the Home Mission Board at the time. While surveying a community in hopes of starting a new congregation, he came to a home where a group of women were meeting for their weekly Bible study and prayer time.

"When I told them I was planning to start a church in their area, they sat there almost flabbergasted," he said. "They had been praying for two years for a gospel-believing church in their area."

Most of those women became a part of Chatham Baptist Church, which is a strong Southern Baptist congregation today.

Mission pastor Rob Pengra has a similar testimony about prayer. Pengra and his wife, Lori, started Scappoose Baptist Fellowship in Scappoose, Ore., one year ago.

Previous attempts to start a Baptist church in this community had failed. The sponsoring church held five in-

itial worship services. No one came.

When Pengra arrived, he determined to use a telemarketing approach that uncovered 360 people interested in a new church. At the first service, 40 attended.

A couple of months later, Pengra said, he discovered the reason the church finally got started. "One of the elderly gentlemen who joined the church came to me and told me that he and several others had been praying for two years that God would start a new church in their community."

"As sure-fire as telemarketing seems, it wasn't so much all the canned things we knew how to do as the prayer that made a difference," Pengra explained. "It definitely had to do with the amount of prayer."

Pengra said he has discovered many ministry needs in his community. "The only way we're going to meet some of these needs is by praying. What we've done is so limited in comparison to what we can do if we pray."

"It's an old principle but I'm finding it's true: The only way to use our time more valuably is to spend more time in prayer."

Wingfield writes for the HMB.



Starting churches

Ray Allen, director of evangelism and stewardship for the Baptist Convention of New England, began his career with the Southern Baptist Home Mission Board as a church planter. Allen discovered in his role as church planter the importance

of one-on-one contacts. Church planters find that meeting people where they are and reaching out to help them with their needs can go a long way toward establishing a church. (HMB Photo)

Editorials . . . by Don McGregor

We owe our concern

Southern Baptist education is the focus of emphasis on Feb. 19. Tat is Southern Baptist Seminary, College, and School Day.

One might be prone to question the propriety of giving emphasis to Southern Baptist seminaries and colleges in light of what has happened recently in the affairs of such institutions in both Southern Baptist and Mississippi Baptist life. To raise such a question, however, is to miss the point of the Southern Baptist way of life.

Our nation is what it is because of what we have made it to be or allowed it to become. The citizens are responsible for what happens within and to a nation, and they exhibit their feelings of responsibility either by doing something or by doing nothing.

It is the same among Southern Baptists. Southern Baptists have had six fine seminaries. There were some who thought that at least two of them were moving in the direction of liberalism, though there may be a question as to whether or not scholarship was mistaken for liberalism. At any rate, the ones who conceived the trend as being toward liberalism went to work, and Southeastern Seminary was changed.

The change brought trauma, and now the seminary's accreditation is under a cloud. If the seminary survives its testing, no doubt it will be a

more "conservative" institution. Whether or not this will be an improvement will be in the concept of the ones making the judgments.

The seminaries, however, became the first targets for consideration as the "conservative" take over became public in 1979 because of the tremendous influence the seminaries have on Southern Baptist concepts and ideologies.

And that is the point of this discussion — not to determine the rightness or wrongness of a new direction in seminary influence but to point out how important the seminaries are in establishing directions.

And on Southern Baptist Seminary, College, and School Day, that importance needs to be recognized.

It is the same in Mississippi, and on this special day the Mississippi Baptist institutions of higher learning need to be considered. We have three colleges with several campuses in Mississippi College, William Carey College, and Blue Mountain College. We also have schools of specialized instruction at the Mississippi Baptist Medical Center.

In Mississippi as in Southern Baptist life, we have an institution that is going through the throes of examination; and we have had a branch of one that has had its existence threatened.

William Carey College found itself facing a challenge recently as its administration was questioned in a

number of areas. The school called in an outside agency to make recommendations, and the administration feels that the implementation of those recommendations will serve the school well.

Clarke College, a branch of Mississippi College, had its life extended by vote of the Mississippi Baptist Convention when it seemed as though the school's days were drawing to a close.

These are our schools, and education is tremendously important. This is a time for decisions, and it is surely not the time for shirking the duty of making those decisions.

Our schools will be what we make them to be. We will exhibit our responsibility by either doing something or doing nothing.

The doing nothing approach will leave our schools sadly lacking, and Southern Baptists and Mississippi Baptists will be the poorer for it.

Let's determine what we want our schools to be and then set out to make them what we have decided they should be.

They are our schools. We owe them our concern and our support.

Our support means money, for sure; but the main support that our seminaries, colleges, and schools need is students. An adequate number of students will solve just about any problem that these institutions find facing them.

Guest opinion . . .

One inch at a time

By W. Levon Moore

When I was a child, my father told of a man who bought a puppy for his children. His family discussed whether the dog's tail should be long or short. They finally decided to cut the dog's tail off. Not wanting the procedure to hurt too much, the man cut the tail off periodically, one inch at a time.

I thought of that story when, after considerable agony, Mississippi Baptists recently voted to extend the life of Clarke College for one more year. Although creating some complex budgeting problems, that decision allows the college to continue for another year.

Most discussions relative to Mississippi Baptists' only Junior College appear to have reduced the matter to one question: "Is the continued operation of the school financially feasible?" Other equally important questions seem to be ignored. Among these are:

1. Does Clarke College still have a distinctive purpose, or is its objective just to duplicate curricula being offered in other institutions?

2. Do those social and economic conditions which existed before mid-century, and which necessitated a unique ministry by the college, still exist today?

3. Can Mississippi Baptists afford to

finance four almost identical Junior College curricula?

4. If the college is no longer needed as an educational institution in its present form, are there viable alternatives such as:

a. Operating a unique educational institution focused on preparing the growing numbers of bi-vocational ministers within our convention (pastors, musicians, educational and other staff personnel) by offering a basic, practical, Christian education while helping students acquire marketable skills through vocational training?

b. Using the valuable campus facilities for some other greatly needed ministry, such as a Baptist Retirement Home?

In my opinion, the time has come to exercise a rational approach in determining the future of Clarke College. On one hand, those of us who attended Clarke, and were uniquely blessed by its ministry, must lay aside sentimental and emotional attachments which insist on trying to re-capture what Clarke "used to be." On the other hand, those who have no such attachments must recognize that financial feasibility is not the only factor to be considered.

I would like to propose that the Education Commission bring to the

1989 convention a recommendation requesting the convention to authorize a Blue Ribbon Committee of at least 15 of the best minds among us to make a serious study of all the alternatives and come to the 1990 convention with a comprehensive recommendation concerning the future of Clarke College.

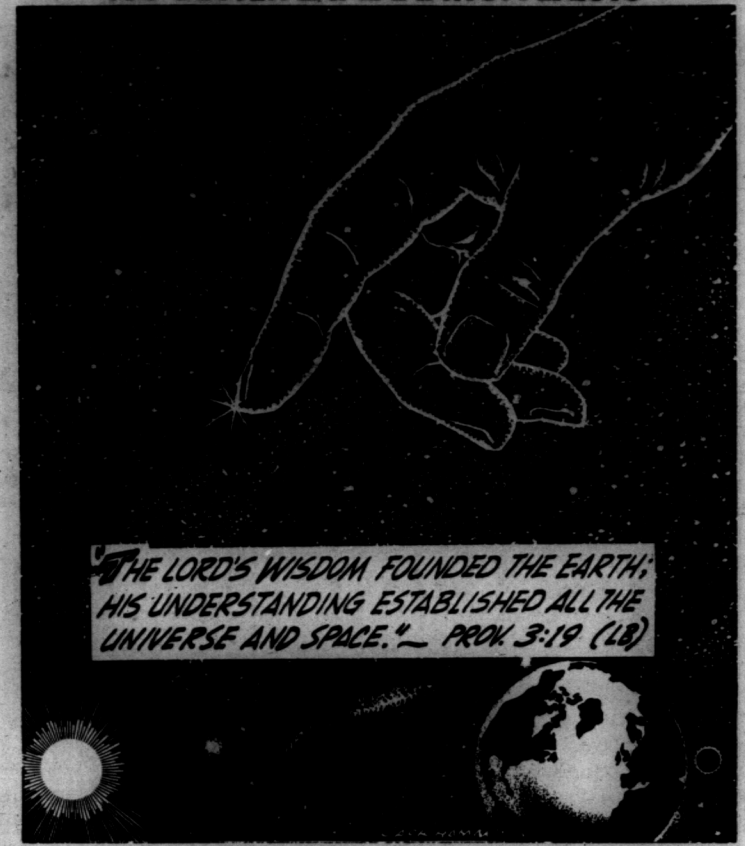
Almost every year we go through the trauma of deciding how we can finance the operation of the school for another session. We should determine our purposes, assess our resources, consider our alternatives, and make, once for all, a decision which will settle this matter.

If Clarke College continues, in whatever form determined, Mississippi Baptists should maintain her life with adequate support. If she is not allowed to function as a robust institution, we should help her to die with dignity. Like the antiquated "annual call" of a pastor, our present procedure hurts the school and the convention. We cannot afford the divisiveness of an annual decision concerning our commitment to this school.

Clarke College is too great a lady to have her destiny traumatically determined "one inch at a time."

W. Levon Moore is the retired director of missions for Attala Association.

NO BETTER EXPLANATION EXISTS



Baptist Beliefs . . . Election

By Herschel H. Hobbs

"He hath chosen us in him before the foundation of the world." — Ephesians 1:4

An old preacher explained the doctrine of election thus: "God and the devil held an election to see whether you went to heaven or hell. God voted for you to go to heaven. The devil voted for you to go to hell. It is a tie vote. You must cast the deciding vote." Not bad!

"Hath chosen" translates exelaxato whence comes "election." Note that we are elected "in him" or Christ. Some see this to mean that God has elected certain people to be saved, to the neglect of all others. This is contrary to God's nature. His purpose is to save as many, not as few, as he can. Furthermore, if this view of election be true, then the many invitations to believe in Jesus are without meaning. Ephesians is Paul's great treatment of election. He says that God has

elected a plan of salvation (Ch. 1-2) and a people to propagate the plan (Ch. 3-6). But he left each person free to choose both the plan and being a part of the people to propagate the plan.

Those who reject the plan will spend eternity in hell. Those who accept the plan but refuse to propagate the plan will be "saved, yet so as by fire" (1 Cor. 3:15). This depicts a person barely escaping a burning building, but his possessions are destroyed by the fire. The Christian's possessions are his works. Degrees of reward and glory in heaven will be determined by his works which endure.

Are your works "wood, hay, stubble" or "gold, silver, precious stones?" (1 Cor. 3:12). Only the latter can stand the test of fire.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

Hymns Baptists sing . . . "In the Garden"

By William J. Reynolds

In 1898, at the age of 30, C. Austin Miles had abandoned his work as a pharmacist to become editor and manager of a music publishing firm in Philadelphia. He converted a room in his home into a combination study and photographic darkroom. The photographic equipment and reed organ installed there reflected his two principal interests.

One day in March 1911, Miles was sitting in his study, reading the 20th

chapter of John's gospel about the arrival of Mary, Peter, and John at the tomb where Christ had been buried.

These and others who had followed Christ were still in shock from his crucifixion and death. They believed him to be the Son of God, yet could not understand the tragic events of recent days.

Mary, upon arriving at the tomb, was surprised to find the stone rolled

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CP: second best month

NASHVILLE (BP) — The Southern Baptist Cooperative Program enjoyed its second-best month in January, completing its best two-month combination in its 63-year history.

The convention's national unified ministry budget received \$15,083,953 in January, announced Harold C. Bennett, president and treasurer of the denomination's Executive Committee. The monthly record is held by January 1988, with a \$15,514,367 total.

The latest December-January combination totals more than \$27.2 million, almost \$500,000 more than the previous two-month record, set in January-February 1988.

January 1989 receipts brought the Cooperative Program year-to-date total to \$47,242,141 after four months of the current fiscal year, Bennett said.

The year-to-date total represents a 3.53 percent gain over the amount for the same period last year, he reported. That compares to a current U.S. inflation rate of about 4.4 percent.

The Cooperative Program must average \$12,294,732 per month for the balance of the fiscal year to meet its \$145.6 million overall goal. It must average \$11,295,982 per month to meet the \$137.61 million basic operating goal.

"It is my sincere hope that by year's end we will reach the basic operating budget," Bennett said.

The Cooperative Program funds Southern Baptist evangelistic, educational, missionary and church-starting ministries worldwide. It is funded by individual Southern Baptists, who channel their money through churches and state Baptist conventions and on to the national and international causes.

Committee expresses gratitude

By Eugene H. Dobbs

Your Executive Committee is grateful for your response to our request for recommendations and input relative to the selection of an executive director-treasurer. The approximately 500 surveys returned to us have been read and the information from them has already been helpful to us.

More than 40 individuals have been recommended to us. The cut-off date for making recommendations has passed. We now request your continued prayer as we begin the process of prayerful review of each of these.

Dobbs is chairman of the MBCB Executive Committee which is serving as a search committee to find a replacement for Earl Kelly, executive director-treasurer of the MBCB who retires in August.



Churchmen will sing at Music Conference

The Mississippi Singing Churchmen will be singing at the Mississippi Baptist Church Music Conference, Thursday, March 9, 1989, at 8 p.m., at First Church, Hattiesburg. The Church Music Conference starts with registration at 10 a.m. March 9 and ends at 12:15 p.m. March 10. Two guest clinicians for the conference are Buryl Red, com-

poser, arranger, and conductor for New York who also directs the Centurymen, and Al Travis, professor of organ at Southwestern Seminary. The conference is for Baptist musicians throughout the state.

The Second Front Page

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Neither ice nor sleet stops evangelism meet

By Tim Nicholas

Neither ice nor sleet kept up to about 400 hardy participants from attending the 1989 Mississippi Baptist Evangelism Conference which offered ministers practical advice on keeping their ministry going.

The advice included one speaker saying that a devotional life is more than reading out of Open Windows, another explaining some of the hazards in ministry, and still another telling of his spiritual legacy to his family.

The evangelism conference, which took place at First Church, Meridian, despite an ice storm which closed down much of the northern half of the state, featured eight speakers in 13 sermons, plus testimonies, a promotional message about the 1990 simultaneous revivals called "Here's Hope — 1990," and special music from a number of singers.

Junior Hill, evangelist from Hartselle, Ala., in telling about the devotional life, said that a devotional is

private communion with God. When Jesus is Lord of one's devotional life, "there is an unmistakable consciousness of your sins," he said.

Other events when Jesus is Lord of the devotional life, will be that there is "an uninhibited celebration in our spirit," Hill said that "the coldness

and prevailing indifference in our fellowships today testifies there is no celebration in our spirit."

Also, there is "an unconscious caring for the saints," Hill said he doesn't care "what your theological persuasion is, there is no excuse for the bit-

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These were among the speakers at the Evangelism Conference in Meridian. From left they are Bobby Douglas, Charles Page, James Richardson, and Clark Hutchinson.

Communications in Missions Conference to be a first

The first ever Communications in Missions conference will take place Feb. 24-25 at Mississippi College in Clinton. The meeting is for all Southern Baptist laypersons nationwide who are involved in the communications profession.

The meeting is for Baptists who work in print or broadcasting, with ham radios, in multi-media work, communications engineering, and in desktop publishing. Mississippi Baptists have a ham fellowship, but hams are invited to join the communication fellowship on a national basis.

This is the organizational meeting for the group. At the meeting there will be an adoption of bylaws and organization and election of officers for the National Fellowship of Baptist Communicators.

The program, which begins Feb. 24 at 12:30 p.m. with registration at Mississippi College's Learning Resources Center, will offer ways that communicators can get involved in mission work on a volunteer basis. The meeting is over at noon the next day.

Although the meeting is sponsored by Mississippi College and the National Fellowship of Baptist Men, the communicators organization is open to both men and women as well as missionary communicators.

Mike Richardson, coordinator of the communicator fellowship, said that participants will engage in the actual design and production of missions (Continued on page 4)

Agony mounts in Lebanon; missionaries still barred

By Art Toalston

RICHMOND, Va. (BP) — Agony continues to mount in Lebanon, but another year or more may pass before Southern Baptist missionaries can live and work there again.

American passports cannot be used to enter Lebanon for a third consecutive year, said William Wharton, director of the U.S. State Department's Office of Citizenship Appeals.

Official notice of the continued U.S.-imposed ban was to be announced Feb. 3, he said.

The ban took effect in March 1987, prompting an exodus of Americans, including 24 Southern Baptist missionaries, from the war-ravaged Middle East nation.

New Secretary of State James Baker "has concluded that conditions in Lebanon have not improved from the standpoint of reducing the danger to U.S. citizens," Wharton said. Nine Americans remain hostages of Muslim extremist kidnappers.

Baker made his decision before a Jan. 31 appeal from R. Keith Parks,

president of the Southern Baptist Foreign Mission Board, arrived at the State Department.

Parks asked that "American citizens who are engaged in charitable and humanitarian service" be allowed to reside in East Beirut.

"We and our missionary personnel desire as soon as possible to resume our work in Lebanon," Parks wrote, noting the board's "continuing concern for the people of Lebanon and for those who wish to serve the citizens of that troubled land."

East Beirut and a section of Lebanon east and north of the city are populated by Maronite Catholics and several Christian minorities, such as Baptists.

Twenty of the 24 Southern Baptist missionaries lived in the region before the passport ban, and they said no American there had been kidnapped or feared such a possibility.

Virtually all of the kidnappings have occurred in predominantly Muslim West Beirut. One occurred in southern Lebanon. But Wharton said

the State Department's ban makes no exceptions for East Beirut.

Only "a small number" of groups have expressed interest in their personnel returning to Lebanon, he said.

Eight Southern Baptist missionaries remain intent on moving back to Lebanon, and several others would give the idea serious consideration, said John Deal, the Foreign Mission Board's associate director of work in Europe, the Middle East and (Continued on page 4)

Gulfshore seeks summer employees

Gulfshore Baptist Assembly at Pass Christian is accepting applications for employment for the 1989 summer staff, according to Frank Simmons, assembly manager.

College age applicants who are interested are encouraged to consider this avenue of ministry and service. The assembly begins its summer program on May 12, and continues through Aug. 13.

Available positions include food services, Red Cross trained lifeguards, housekeeping, registration and office, first aid, and grounds and maintenance.

The assembly provides program of activities for the staff. They have the opportunity for service as well as personal spiritual growth and development.

Interested college age students are encouraged to meet with Simmons Feb. 20 through March 8 on various college campuses across Mississippi, where he will be interviewing prospective employees. The recruiting schedule is as follows:

Monday (Feb. 20)	East Central Community College BSU	11 a.m.-1 p.m.
Tuesday (Feb. 21)	Clarke College Cafeteria	2:30 p.m.-4 p.m.
Wednesday (Feb. 22)	USM BSU Center	11 a.m.-2:30 p.m.
Thursday (Feb. 23)	William Carey, Lawrence Hall	3 p.m.-4:30 p.m.
Monday (Feb. 27)	Jones Junior College BSU	10:30 a.m.-2:30 p.m.
Tuesday (Feb. 28)	Mississippi College BSU Office	11 a.m.-4 p.m.
Wednesday (Mar. 1)	MUW BSU Center	11:30 a.m.-1:30 p.m.
Thursday (Mar. 2)	Itawamba Community College BSU	3 p.m.-6 p.m.
Friday (Mar. 3)	Northeast MS Community College	11 a.m.-2 p.m.
Saturday (Mar. 4)	Ole Miss BSU Center	4 p.m.-7 p.m.
Sunday (Mar. 5)	Northwest MS Community College	9 a.m.-10:30 a.m.
Monday (Mar. 6)	Delta State BSU Center	Noon-3 p.m.
Tuesday (Mar. 7)	MS Delta Jr. College BSU	4 p.m.-5:30 p.m.
Wednesday (Mar. 8)	MSU BSU Center	11 a.m.-3 p.m.

For additional information about an interview, contact Frank Simmons at Gulfshore or the BSU director on the college campus in your respective area of the state.

For a staff application and other information write to Summer Employment, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571.

Neither ice nor sleet . . .

(Pictures on page 6)

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ter anger we have toward fellow believers in Jesus." Hill told of preaching in a revival in which there was a "mean-looking" woman in the back whom he dreaded to see. "Lord, she's a member of the mafia here in Chattanooga," he thought.

At the end of the revival she took his hand and told him that she had buried her husband two weeks earlier and of the blessings she had received in the revival services. "I thought, dear God, what if she knew of the bitterness in my mind. There is no excuse for judgmental attitudes. We need an old fashioned Holy Ghost revival of kindness toward one another," he said.

Other results include "an unexplainable calmness in your stewardship" and "an unceasing compassion for the sinner."

Clark Hutchinson, pastor of Eastside Church, Marietta, Ga., talked about ministry hazards. He said to beware of fatigue when "we will do things we will not otherwise do." Beware of flattery because "Success is seductive," and beware of friendliness because "a smile or a hug or an embrace can sometimes put out the wrong signal."

In maintaining one's integrity, Hutchinson said, there are a number of strategies to develop. The list includes never considering one's self above temptation, keeping a close watch on one's spiritual temperature, maintaining one's own marriage ("The grass is greener where you water it," he said), developing healthy outlets for emotional and sexual energy, guarding one's mind, reminding one's self regularly of the consequences of moral failure, and taking the necessary precautions to protect one's self.

James Richardson told the ministers that he had thought about the spiritual legacy he will leave his family and friends. Richardson, pastor of First Church, Madison, said

that "having a home where Jesus is in control doesn't happen when you pray with your wife on the honeymoon. It just begins there." He said the first item he'd like to leave his family would be the Ten Commandments from Exodus. "I want the folks I love to have a chart to go by," he said. He listed the 23rd Psalm. "God is more than a framer of laws and principles . . . he loves and protects us," he said.

Richardson added the Lord's Prayer which was "the essence of what Jesus believed about God and life and human destiny. It lifts us up above the earthly existence." He would include a single line from Matthew 25 concerning whatever a person has "done to the least of these, you have done it unto me (Jesus)." Richardson said this is in a nutshell what is indispensable in Christianity. You can't be happy until you come to the point of caring and living for other people." And from Deuteronomy 33: 27, he added, "The eternal God is thy refuge, and underneath are the everlasting arms." Whenever a person comes to the point where the bottom falls out, said Richardson, remember, "you're working with a net and are never going to hit the bottom."

"Are these mine to give?" Richardson asked. "You betcha. The only way to leave anything is to make it your own . . . I have to try to live by the guidelines."

Other speakers included David Miller, director of missions in Heber Springs, Ark.; Bill Causey, pastor of Parkway Church, Jackson; Charles Page, pastor of First Church, Nashville; Ron Barker, staffer in the Evangelism Section at the Home Mission Board; and Altus Newell, pastor of Dawson Memorial Church, Birmingham. Following are quotations from their messages.

Miller: I get nervous about the brethren who always have a fresh word from God; we are limited to the Bible . . . My problem is not needing more revelation, my problem is obey-

ing what revelation I already have . . . (concerning the apostles) Wherever they were, they had something good and grand and glorious to say about Jesus. They just went about bragging on Jesus.

Causey: Every time I have gone to the Lord with my own problems and fears, I have the feeling God asked me for more . . . I can tell you how to be the only man in town that's an authority in his field. The leading authority on how to know and walk with Jesus ought to be the pastor of the church.

Page: For Jesus, praying was habitual. Judas knew exactly where to find Jesus . . . Nowhere in the New Testament is fasting a command. It usually comes in times of great repentance, in times when (people) had great tasks to do. It is one of the tools of the deeper dimension of prayer I believe the church can use.

Barker: Only three percent of us are redemptive as far as winning people to Christ. Southern Baptists are not an evangelistic people. We simply do not have any reason to be on the earth except to win people to Jesus Christ.

Newell: If God truly cares for us, will he overload us? Lord, you can make me, break me, mold me. Make me what you want — through the daily disciplined devoted practice of surrender.

In addition, there were testimonies by Grady Crowell, director of missions in Clarke County and Bobby Douglas, pastor of First Church, Columbus. And Guy Henderson, director of the Evangelism Department, MCB, spoke on the state of evangelism. He said that God calls to salvation, but he also calls to service. "All are in the training camp; few ever see the battlefield. Are we so gripped by our barracks mentality" that Baptists never go out into the battlefield? He said, "The world will never hear the gospel if we leave it to the ordained staffs." He added, "Our work is not complete until the evangelized become evangelists."

Agony mounts in Lebanon

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North Africa.

Four members of the Lebanon mission have transferred to Gaza, another Middle East hot spot. They are Nancie Wingo, Karl and Thelma Weathers and retiree Mabel Summers.

Most of the other missionaries have remained on Cyprus, where they went after departing from Lebanon. They use the mails, telephone calls, and other means to continue assisting Beirut-based media and publications ministries and Arab Baptist Theological Seminary.

Jim and Leola Ragland and David and Maxine King are scheduled to retire later this year. The Raglands worked in West Beirut for more than 30 years. The Kings lived in East Beirut, but he has been sending sermons on cassette tapes to a Baptist congregation in West Beirut for more than three years.

The 14-year civil war, which has claimed more than 125,000 lives in the country of 3.3 million people, has fragmented "into civil wars within civil wars," one Arab journalist said.

Animosity runs deep between the so-called Christian and Muslim factions, although exchanges of bullets and artillery shells have abated. Now, however, warfare has broken out among Shiite Muslim factions favoring an Islamic state akin to Ayatollah Khomeini's Iran and others opposed to the notion.

Tensions also abound among the Christian factions. Even the International Committee of the Red Cross has been affected. Death threats prompted the agency to order 25 Swiss staff members in the committee's West

Beirut headquarters to leave the country. A Red Cross spokesman in New York said the agency hopes its workers will be able to return.

Lebanon's government, which once encompassed representatives of all religions, has broken into rival Christian and Muslim entities struggling to take root, one in East Beirut and one in West Beirut.

Lacking a unified central government, the economy has continued a tumble spanning several years. Medical, electrical and water services are in shambles.

"It is not a happy place to be," said missionary Mack Sacco, now on furlough in California. "There hasn't been as much fighting" in the past two years, said his wife, Linda. "But a lot of people say that it's worse now, because there are so many hardships in just day-to-day living."

Yet Lebanon's Baptist churches have continued to grow despite the country's turmoil, Sacco reported.

Communications in Missions

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communication ideas.

Paul Harrell, Mississippi Brotherhood director, said that there is a high level of missions interest among the "laos" in Mississippi. "The formation of a communications fellowship will be another vital medium to enhance the Bold Mission Thrust goal of world evangelization," he said.

For more information, phone Jinny Huls at 1-800-238-5917.

Independent firm gives gloomy Carey assessment

By Tim Nicholas

An independent assessment of William Carey College's financial condition was reported to Carey trustees on Jan. 26 which predicted that "unless a massive fund drive is undertaken immediately to relieve the present cash operating position, the College will be hard pressed to operate over the summer months." The report, made by Dean Buchanan of John Minter and Associates of Boulder, Colo., hired by President Ralph Noonkester, included a number of other recommendations.

The Hattiesburg-based Baptist college, beset by financial problems and a divided trustee board, is the object of another independent study by the Mississippi Baptist Education Commission which concerns accusations of administrative and financial mismanagement. The Minter report is separate from the Commission study.

Said the report of the need for cash, " . . . it is incumbent on the Board, the Church, Alumni and friends of the College to unite their efforts to save the College."

The Minter findings and recommendations addressed the spending of endowment funds: "Interfund borrow-

ings need to be readjusted to reflect actual operating circumstances. Interfund borrowing involving the endowment must be addressed by the Trustees since basic principles of trusteeship are being violated."

Trustees were also told that they must substantially increase its room and board charges in the next year and, concerning high vacancies at the Gulf Coast campus apartments, "solutions must be found to remove this millstone."

And the report noted that "The College should change auditors immediately." It had no criticism of the firm's auditing procedures or techniques, but it said the present firm's "misstatements of fund balances and misrepresentations of current funds operations, especially reporting of expenditures and mandatory transfers," are consequences of not showing an understanding of college fund accounting and reporting. Nicholson, Top and McWhorter of Hattiesburg audited Carey's books last year.

Noonkester told trustees he was hiring new recruiters, and trustees approved another reorganization plan which places all academic programs (Continued on page 9)

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Ministerial board officers

New officers of the Mississippi Baptist Board of Ministerial Education, from left are Ernest Turcotte, Clinton, treasurer; J. M. Wood, Jackson, vice-president; John L. Walker, Lucedale, president.

Christian life trustees issue statement on race

By Dan Martin

NASHVILLE (BP) — A seven-point resolution calling for opposition to racism "whenever and wherever it occurs" has been adopted without dissent by trustees of the Southern Baptist Christian Life Commission.

The resolution, adopted during the commission's Jan. 30-31 semi-annual meeting in Nashville, ends the CLC's "silence" on race, according to Chairman Joe Atchison, a director of Baptist associational missions from Rogers, Ark.

Controversy arose after the commission's September 1988 annual meeting, when commissioner Curtis W. Caine Sr., a medical doctor from Jackson, Miss., made an impromptu speech in which he called slain civil rights leader Martin Luther King Jr. a fraud, and said apartheid in South Africa "was beneficial . . . because it meant separate development."

The comments, which went unanswered in the September meeting, have caused criticism to be directed at the commission for its silence and at Caine for his views. Calls also have been made for Caine's resignation as a trustee.

Atchison said the board had been criticized "for our silence. Well, we have responded from our silence by adopting this statement."

The series of seven resolutions was proposed by Richard Land, executive director-treasurer of the commission, who was elected shortly before Caine's statement in September.

Land proposed the statement to a recent CLC-sponsored race relations conference, held in commemoration of King's birthday in Nashville. The statement then was proposed to the January CLC meeting by the commission's six-member executive committee, who reported "wholehearted and unanimous" support.

When Atchison took the vote on the matter, he at first announced the acceptance had been "unanimous," but Caine waved his hand at the chairman.

Atchison asked if Caine wished to have an opposing vote recorded, but the physician said, "No. No."

Atchison then announced the resolutions had been adopted "without opposition."

After the vote, commissioner Richard Elkins, a land developer from Albuquerque, N.M., said he finds it "difficult to understand why someone who feels as strongly as he (Caine)

does can serve on a commission which has responsibility for race relations."

When he attempted to ask Caine to explain his position, Atchison ruled Elkins out of order.

Atchison said the position of the commission had been spelled out in the resolution. "It should be clear to anyone where we stand on the race issue," he said.

Following the meeting, Elkins, who did not attend the September meeting, said he "wanted to hear why he (Caine) could serve on this commission," and added, "I was concerned about what was said and the fact that nothing was said at the board meeting to repudiate what was said."

Of the resolution, Elkins said he believes it "was proper and speaks very plainly that the SBC does not stand for racism."

Atchison noted he is pleased because the action "does not deal with any personality; it deals with the issue."

Caine, when asked to comment, declined to make any response.

Land proposed the resolution as a series of challenges to Southern Baptists during the mid-January race relations conference, which drew 193 black and white participants.

In it he called on Southern Baptists "to resolve to stand publicly and privately for racial justice and equality and to speak out against racism whenever and wherever it occurs."

He also called on Southern Baptists "to urge their agencies and institutions to seek diligently to bring about greater African-American representation at every level of Southern Baptist institutional life."

Another challenge called on Southern Baptists "to repent of past bigotry and to pray for and minister to those still within its deadly clutches, either as persecuted or persecutor."

A final challenge was to call on Southern Baptists "out of our own incessant past experience with, and intermittent present experience with, racism, to witness at home and abroad to its devastating impact on both its victims, the persecuted and the persecutor."

He pledged, "As Southern Baptists, we have not always stood for these things, but God has, his Word has, and with his help, we do now and we shall in the future."

Baker and CLC trustees resolve their differences

By Dan Martin

NASHVILLE (BP) — After a 25-minute discussion, members of the Southern Baptist Christian Life Commission concluded "all outstanding differences between the commission and Dr. Larry Baker arising out of his service and resignation as executive director-treasurer."

During a called semi-annual board meeting in Nashville, Jan. 30-31, commissioners agreed to accept payment of \$6,635.27 from Baker and signed a mutual release that prevents either party from taking legal action against the other.

About five of 23 commissioners present voted against the agreement. Although the action was taken on a voice vote, five trustees voted minutes earlier against ending discussion.

The 25-minute meeting contrasted with the September 1988 annual meeting, when trustees, staff and convention attorney James P. Guenther of Nashville, met for more than five hours behind closed doors.

At the time, they declined to divulge the topic of the executive session, but in the January meeting, they referred to spending the time discussing Baker's tenure as executive.

Commission leaders and Baker said they hope the action ends the controversy, which marked Baker's 16-month tenure at the agency. It began with his selection to replace Foy D. Valentine as head of the Southern Baptist social and moral concerns agency.

Primary criticism centered on Baker's views on abortion, capital punishment and the role of women in the church.

Baker was elected by a divided commission, accepting the call on a 16-13 vote in January, 1987. In September 1987, he survived an effort to dismiss him on a 15-15 vote.

Baker resigned June 10, 1988, accepting a severance pay package of \$41,835.45 and title to a 1984 Oldsmobile automobile. He became pastor of First Baptist Church of Pineville, La.

The controversy continued after his leaving, as members of the six-person CLC executive committee met several times regarding Baker's performance as executive.

Part of the conflict was resolved in September 1988, when Baker returned \$2,808, to the commission, and requested they sign a one-way release protecting him from any possible legal action.

In briefing the commissioners on

the action, attorney Guenther said the \$2,808 had been paid Baker when he left in June. "What the \$2,808 represented was not exactly clear, but memorandums listed it as being for 'services rendered' " Guenther said.

The controversy continued following the September board meeting and concerned Baker's salary during his last year at the CLC. It apparently has been resolved by the signing of the release and Baker's provision of a money order for \$6,635.27. In all, Baker has returned \$9,443 to the CLC.

In a statement Baker made available to Baptist Press, the former executive said questions arose about the "appropriateness of a salary adjustment which I had received in conjunction with my six-month anniversary as executive director."

Baker said he had been told it was commission policy to automatically increase one grade step upon completion of six months employment. He authorized his salary to increase from step one to step two.

He added he has explained his rationale for giving himself the salary increase, but said the CLC's six-member executive committee has "refused to accept the explanation of the action and its appropriateness. Consequently, they have continued to insist that I reimburse the commission for the purported overpayment."

Guenther told commissioners the executive committee has been negotiating since the last board meeting in an attempt to resolve the controversy. He added the audit, conducted after the 1987-88 fiscal year which ended Sept. 30, "had determined \$6,635.27 as the amount by which Dr. Baker was overpaid during his tenure. The salary was paid for step two when the commission had only authorized step one."

The attorney told trustees that under the mutual release, the "payment in no way should be interpreted as an admission of guilt, wrongdoing or the payment of a just debt." The release, he said, specifies that the "payment is made to resolve a controversy . . ."

In his statement made available to Baptist Press, Baker said:

"During December 1988, I concluded that I would reimburse the commission for the purported overpayment and that I would enter into a mutual release with the CLC. I have taken these two actions as means of bringing to closure an extremely painful era in my life and ministry . . ."

"In my view, I did not owe any money to the CLC . . ."

The statement, which was given to Baptist Press by Commissioner Richard Elkins, a land developer from Albuquerque, N.M., concluded:

"My family has lived through enough pain to last beyond a lifetime. The money is less important than the well-being of my loved ones and my own peace of mind."

"It is time for me to invest my energies in my God-given ministry without the burden of an unrelenting assault by adversaries. God's gift of life is too short and spiritual energies too precious to squander them in conflict with these foes."

"In bringing this struggle to an end, I have said, 'No more!' to a tide of hostility that has tried to engulf and destroy me."

Most of the discussion by commissioners concerned the release. Chair-

man Joe Atchison, a director of Baptist associational missions in Rogers, Ark., said the idea of a release had been injected when Baker proposed a one-way release in September. He said Guenther recommended the commission execute a mutual release, "drawn as broadly and carefully as possible."

Guenther said: "One of the things that seems to me to be significantly of value is that the commission will be able to know this relationship and the controversy surrounding it are at an end. That is an emotional advantage and I think a legal advantage."

While he said he does not believe Baker has "any potential cause of action" to sue the commission or its trustees, the attorney said the release is "important to individual trustees in that you have the protection" of the document.

Martin writes for BP.

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Gulfport sends MSC volunteer

First Church, Gulfport, recently commissioned Bessie Henley as a Mission Service Corp volunteer. Mrs.

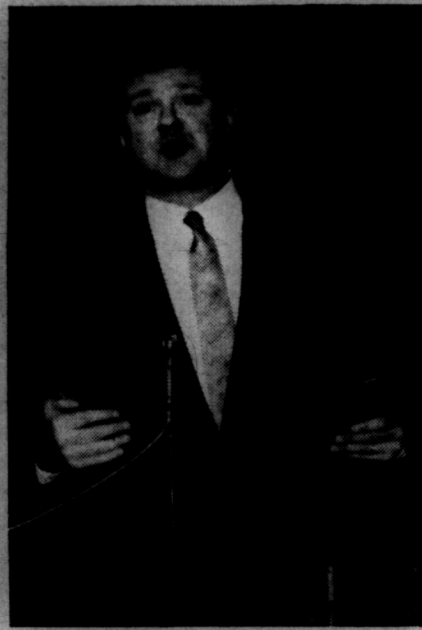


Henley

Henley has been an active member and teacher at First Church for nearly 20 years. She has been assigned as office manager and secretary-treasurer of the Howard Baptist Association in Columbia, Maryland.



From left, these Evangelism Conference speakers were Junior Hill, David Miller, and Guy Henderson.



Altus Newell

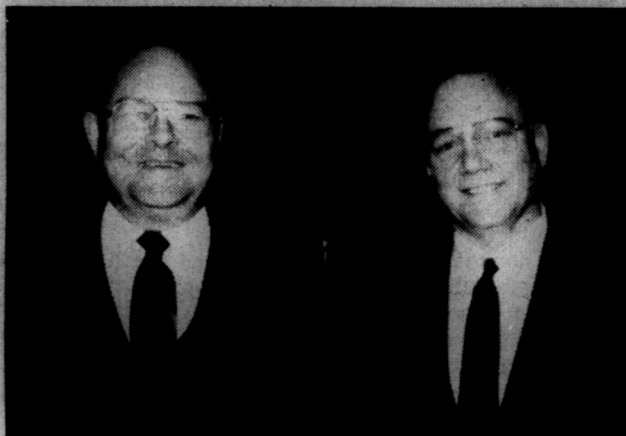


The adult choir from Highland Church, Meridian, sings special numbers during the Evangelism Conference. Their minister of music is Franklin Denham.

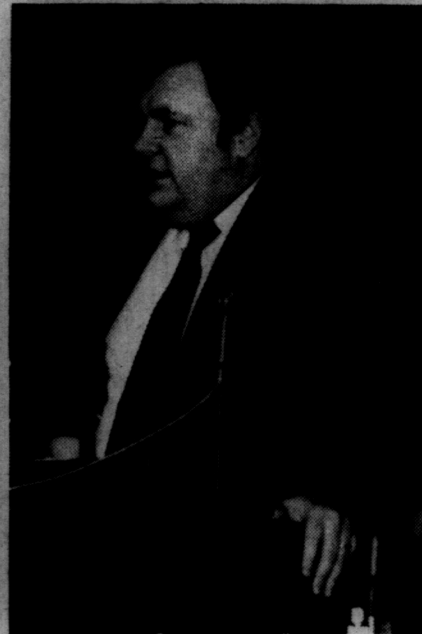
Evangelism Conference

(Story on page 3)

Photos
by Tim
Nicholas



These speakers are Grady Crowell and Billy Causey.



Ron Barker



Music evangelist Hubert Greer of Brookhaven sings a duet with his son Jewell Greer, who is minister of music at Russellville Church.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Pray for mission churches

Editor:

I am married to a church planter, and we are newly appointed missionaries in Greenville, Miss. We started the first Black Southern Baptist mission on the Gulf Coast.

I would like all our Southern Baptists to recognize and pray for our small mission churches. My husband and I have started two mission churches, one on the Gulf Coast and one on the field in Greenville.

I think starters of mission churches should be recognized in church letters, not as statistics in numbers but as Southern Baptists — also to be recognized in the local associations.

It is important, I think, to me to let us know that we are being thought of and, most important, that we are being prayed for. And I want to thank Jackson Association for all that they did for us before we relocated.

Mrs. Eddie C. Jones
Greenville

Thank you, Mrs. Jones, for reminding us that we need to remember to pray for our own mission work just as much as we pray for that on the other side of the world. You and your husband are pioneers. We appreciate your work. — Editor

Pastorate in Italy

Editor:

The Aviano Baptist Church, a congregation of approximately 75 people located in Aviano, Italy, about 40 miles northeast of Venice, is in need of a pastor. The congregation is mainly people connected with the American Military. Our church is affiliated with the European Baptist Convention (English Language) and is founded on the principles and doctrines of the Southern Baptist Convention. If God is leading you to pastor in a missions setting, please contact Mrs. Dorothy H. Bates, PSC Box 1209, APO New York, NY 09293-5360.

Mrs. Dorothy H. Bates
Secretary, Pastor Search
Committee

Face the facts

Editor:

Regarding the letter, "MLK a fraud?" from Mr. Bob Wells, of Hazelhurst, in the issue dated Jan. 26, 1989, I would like to say, initially, "BRAVO" for Mr. Wells courageous and factual letter.

Since the time of Mr. King, no one — to my knowledge — has put forth the facts which should awaken some people. This is something that has been needed since the time of Mr. King.

No one has questioned the act that

put all the papers covering Mr. King and his actions into secrecy for 50 years; nor have they questioned the publicity given the papers on Mr. Nixon, our former president. Freedom of information was the excuse for making the information about Mr. Nixon very public. What was the excuse of keeping the information about Mr. King secret for 50 years?

While I am not conversant with the statement made by Dr. Caine, I can only say that knowledge of his detractors puts me on the side of him.

Southern Baptists should awaken from the fear that we can't speak truth and face facts.

Louis E. Griffin Sr.
McComb

Support for Dr. Caine

Editor:

Please add my name to the list of people supporting Dr. Caine's comments regarding Martin Luther King.

Many of us will not live long enough to know the full truth about King. A federal judge saw fit to lock away the FBI files on the man for a period of 50 years. Suppression of the truth is what we often do when facts don't support our wishes. We do know conclusively about King that he had close association with Marxists, he made repeated treasonous statements concerning the U.S. government, violence on the part of blacks followed the Nobel Peace Prize winner everywhere he went, and he was blatantly unfaithful sexually to his wife.

Now, this kind of behavior and character flaw may constitute a hero

to the executive director of the Christian Life Commission, Richard Land, but it represents everything indecent, undesirable, and deserving of rejection to me. If Mr. Land supports such people, and thereby gives tacit approval to their immoral activities, then perhaps it is he who should resign.

Robert Peters
Vicksburg

Maybe I missed something, but I don't recall any indication that Richard Land has called for the resignation of Curtis Caine from the Christian Life Commission. — Editor

Satan gets the last "Ho, Ho, Ho"

Editor:

A number of years ago, as I was sitting in my car waiting for one of my children to come out of a store, my rear-view mirror picked up the word Santa from the store window. Out of the word Santa leaped the word Satan.

Since that time, I have never for one moment doubted that it was God showing me who the real man in the suit is.

I have watched us celebrate Christmas year after year since that time. This year I was so disturbed about how deceived we all are. The Christmas season was so long for me this year. It started so early. It gets longer with every passing year.

The Bible says, "My people perish for lack of knowledge." This year my five-year-old grandson said, "Mama, why don't you tell them; and then they will know." I haven't doubted for one moment that his words were from the

Lord. I have kept this insight to myself long enough. I believe true Christians are ready to hear.

Please don't mix Jesus and Santa anymore. They just don't go together. When we invite Santa in, we are inviting Jesus out. That's why we have all the darkness at Christmas.

Christians, I believe the Lord is saying, "ENOUGH IS ENOUGH." Please help turn Christmas 1989 around.

Let's put away the little plastic images of the baby Jesus. Let's see him as the MAN he is. Let's remember his death year round. He asked us to remember his death until he comes.

Joyce P. Linton
Columbus

How can we reach out?

Editor:

How can we (Southern Baptists) ever reach a lost world when we spend most of our time tearing down the church? How did we get so far away from the teachings of Christ? People in the church don't love one another. They like, tolerate, dislike, and even hate each other. I have only read about churches where the people actually love each other and prove it by their actions. All around I see people leaving the church because they got their feelings hurt, or they don't like the way things are done, or they don't like the staff, or any other excuse they can come up with to stop going altogether.

Satan has had his army on the job for a long time, and they have done a good job. We are seeing the fruits of his labors everywhere and in the (Continued on page 8)

Your priorities are showing

By Dennis K. McIntire

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him (John 4:23).

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her" (Luke 10:41-42). True worship is the primary essential of a complete Christian lifestyle. It is not a replacement for service, but its precursor.



McIntire

"I'm just not getting anything out of worship anymore." How many times have we said or heard these words repeated. They speak to the heart of our problem. When we speak about worship, it should be in terms of what we give to God. However, the prevailing idea seems committed, instead, to the concept that God should be giving to us.

Indeed, God gives to us abundantly, but it is our role in worship to give honor and adoration to God. If we receive, it is only because we have been faithful by first giving that which he deserves and commands. Worship, by its very definition, is giving — not receiving.

Scripture is full of examples where people gave first priority to the worship of God and were commended. In Isaiah, chapter 6, the prophet experienced true worship and the direction of his life was changed. Luke recalls the experience of Mary and Martha. Martha was busy with necessary and needed service but was chastised, while Mary worshipped at the Lord's feet and was blessed.

Mary must have had an unusual insight into real worship, for just before Jesus' triumphal entry into Jerusalem, she worshiped (honored and adored) him by washing his feet with expensive ointment. The priorities of those present became immediately apparent. Why such waste — when there is so much need? Because God is worthy of worship, and it is our purpose!

If, in worship, we focus completely on God, it leads to an unbounded release of God's power. As we verbalize our recognition of his nature and character, we experience growth in the qualities of Christian maturity, humility, and meekness.

God has the answer for our worries, frustrations, and fears. Make his worship our priority, and he will give us assurance that we are his priority.

McIntire is minister of music, Midway, Jackson.

"In the garden"

(Continued from page 2)

away from the entrance. She hastened to tell Peter and John that the body of Jesus had been removed. After their examination of the empty tomb, they departed. As Mary stood weeping by the tomb, she looked inside and saw two angels. She questioned them as to the whereabouts of Jesus' body.

In her grief and frustration, Mary turned and saw someone she thought to be the gardener and asked where Jesus' body had been taken. When the figure called her name, she realized that it was Jesus.

In Miles's vivid imagination he beheld these happenings, watching as a silent observer to the scene. From the inspiration of this experience, he sat at his desk and wrote the complete words of the hymn; later that evening, he completed the music.

Across more than 75 years, Miles's words and music have become a lasting part of evangelical hymnody. The hymn ranks high in any poll of favorite hymns.

William J. Reynolds is professor of church music at Southwestern Seminary.



Faces and places

by Anne Washburn McWilliams



The importance of light

The other Sunday night, I flipped a light switch. Nothing came but darkness. I stumbled around, holding my arms out to keep from bumping into a door. Next morning, W. D. heated our coffee water on a butane campstove while I dressed, shivering, in front of the fireplace. Outside, all looked like a magic kingdom of shining ice. But driving to work, I

dodged broken powerlines, broken limbs, and uprooted trees. That night I read by the light of three candles.

My pastor, Ken Alford, has been preaching through the Sermon on the Mount. Last Sunday everyone could

identify, in the wake of the ice storm, when he talked about how important light is, and how imperative it is that we as Christians reflect to a dark world the Light from Above (Matthew 5:14-16).

Edith's teacakes

A couple of weeks ago, W.D. and I went to Pittsboro to spend an afternoon with Edith and J. T. Busby. He has been pastor at New Providence Church, Calhoun County, for a little more than 26 years. (See story below).

While Edith showed me some of her interesting antiques, such as her mother's sewing machine and her dad's picture when he was in the Navy, and some of the exquisite needlework she's done — afghans and pillowcases with crocheted lace trim — Brother Jimmy and W.D. were in the living room making plans for a future fishing trip.

Though the preacher said his favorite food is turnip greens, his wife didn't serve those that day. Instead, she fed us scrumptious teacakes with our coffee. Here's the recipe, which she said she got from Mrs. Glenn

Earnest, one of the New Providence members:

- 2 cups flour (self-rising)
- 2 medium eggs
- 3/4 cups sugar
- 1/2 cups Crisco oil

Break eggs into bowl. Add sugar and then the oil. Mix well. Add flour, a little at the time until the dough will be a bit stiff. Chill dough in refrigerator for three hours. Barely grease pan. Then dip the cookies out, one teaspoonful to the cookie, and drop onto the pan. Pat them flat with a fork — or as Edith does — with the palm of the hand. Cook at 350 degrees for 10 minutes, or less. Watch them, to get the degree of brownness you want.

(By the way, I read in a Calhoun County bulletin that Edith and Jimmy T. Busby's wedding anniversary will be Feb. 26.)



New Providence Church, Calhoun County, gave J. T. Busby a reception and a gift tray, shown, on his 25th anniversary as pastor there. He completed 26 years with them in November, 1988. Left to right are the Busbys' daughter, Lisa, a psychologist in Jackson; Mrs. Busby; Busby; the Busbys' daughter-in-law, Brenda, and son, Mark. The son who lives at Vardaman, works for the Franklin Manufacturing Co. in Houston.

"Our main love at New Providence is world missions"

By Anne W. McWilliams

World missions takes first priority at New Providence Church, Calhoun County. The pastor, J. T. Busby, says, "I try to preach the Bible, and you can't be a Bible preacher without preaching missions."

In September, 1988, the church set a goal of \$300 for the Margaret Lackey State Missions Offering, and gave \$900, tripling the goal. "When we reached the goal, we got all excited and just kept on giving," the pastor said.

In 1987, the church had given \$1,500 to the Lottie Moon Offering for Foreign Missions, or double its goal of \$750. Hence, in 1988, they decided to try to double the goal again. They set a \$1,000 goal, and gave double that amount, plus \$100 more — \$2,100. One of the deacons, Troy James, constructed a star representing \$1,000, with lights to be turned on as gifts came in. That star was soon all bright; he made a second star for \$1,000. After it was lighted, he made a small cross to be lighted for the extra \$100.

Busby has been pastor at New Providence for 26 years. Most of that time he was a bivocational pastor, but now he has retired from his work as contractor — painter, plumber, carpenter.

When he first went to New Providence as pastor, he served half-time there and half-time at Mt. Tabor. After three years, though, New Providence decided to go full-time.

New Providence, which is near Derma, now has a few more than 100 members, and 55 enrolled in Sunday School, with 35 or 40 average attendance in Sunday School. Sunday School once averaged 75 or 80, but a good many families moved away from the community. Many of those who attend now travel there from various communities. There are a lot of young people, including young marrieds.

"I try to let people know what God expects of them," said Busby — and that he said, includes tithing. These young people are listening to his sermons, and are tithing.

Some preachers move a lot, but Busby "just kept staying," he said, at this church in his home county. He and his wife, the former Edith Logan, live in the house where she grew up as an only child at Pittsboro, 11 miles from New Providence. His only other pastorate, besides New Providence and Mt. Tabor, was New Zion in Scott County, while he was a student at Clarke College.

It was while he was a member of

the Thrifhaven Baptist Church in Memphis that he surrendered to the ministry. After that, he was graduated from Clarke and attended Mississippi College.

A couple of times, he recalls, he felt he had accomplished all he could at New Providence; he offered to resign, but the members unanimously asked him each time to stay, so he did. He said, "It takes patience to see a growing, maturing church, growing not necessarily in numbers, but to see growth in the lives of the members."

"I don't take any praise," he added, "The Lord does it. And I work a lot through the deacons."

The church gives more to missions now than the whole income of the church was 26 years ago. During a Calhoun County World Missions Conference last year, Tom Thurman, missionary to Bangladesh, spoke at New Providence. Two from the church, Troy and Willie James, left Feb. 11 to go on a volunteer mission trip to Mexico. Janet Ramage, one of the church's Baptist Women, teaches both home and foreign mission study books annually at the church, at Sunday night services.

"We didn't have to worry about the children at our church," said Busby.

"When they got to be 10 or 12, they would make a profession of faith. One young man did wait until he was 18 or 20." Busby baptized a woman on Jan. 22; he had visited her home and witnessed to her.

Under his leadership the church has added a baptistry, restrooms, central heat, and a new fellowship hall. Two

years ago the church acquired a new piano.

Mrs. Busby, who works part-time at the TWL Warehouse in Bruce, said that her favorite work in the church has been that of teaching preschoolers. The children call her "Buzzy."

"My main love is world missions," her husband said. "So that's what I make our main emphasis."



Edith and J. T. Busby at their home in Pittsboro use a world globe to make a conversational point about world missions.

Just for the Record



Martin Church, Union County, recognized its GAs and Acteens, Sept. 18, with the theme "Challenges by Candlelight."

GA's, pictured, front row, left to right, are Amanda Turner, new GA; Angela Robbins; Ginger Hall; Beverly Freeman, Mission Adventure Badge I; back row, Jeanette Grubbs, Samantha Ballard, Mission Adventure 3; Debra Turner, Amy Freeman, Mission Adventure 5; Natasha McMillen, Mission Adventure 3; Jennifer McMillen, Mission Adventure 5. Leaders are Marcie Floyd, Patricia Armstrong, and Debra Cook.

Acteens pictured, are Queen Regent and Queen Regent in Service Ginger Grubbs, escort Steve Cook, crown bearers Cory Ross and Scott McCay; Queen Amy McGregor, escort Marty Browning, crown bearer John Raines; Queen Hope Jolly, escort Ryan Hall, crown Mary Beth Rounes; Queen Kim Browning, escort Randy Potts, crown bearer Jeremiah McMillin; Queen Mindy McLaughlin, escort Colt Doom, Crown bearer Kristen Hall; Queen Hope Moody, escort Mickey Hall, crown bearer Jade Johnson. Leaders are Lana Hall and Barbara Freeman. Mike Johnson is pastor.



Powerline for teens

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"Why do I always fail?"

QUESTION:

My life seems to be a continuous let-down. All my efforts to conquer my problems fail, and things get worse everyday. My self-esteem and courage are lost, and even after trying to follow God's plan, my life is still a mess. Why is it I always fail?

ANSWER:

You have had some difficult experiences, and they have left you uncertain about your own worth as a person. This creates a vicious cycle of anxiety and defeat, because the less confidence you feel about yourself, the more difficult it is to have the kinds of experiences which will build your self-esteem.

Perhaps part of the problem is a tendency to look at life through a wide-angle lens. In other words, you may need to look at individual trees instead of at the whole forest. You need to focus on the positive things in your life, the good abilities you have, the happy experiences you enjoy, instead of trying to cope with the whole range of difficulties at once.

Make a list of the positive factors and write them down on cards. Then tape the cards up in various places all over the house, so that everywhere you turn you are greeted by a mental booster, a little shot of optimism to help you look beyond the difficulties of the moment. Then make a list of your problems and write down possible solutions or at least approaches to dealing with them. Identify some steps you can take immediately, some that will take a little longer, and some that will require long range effort. Try to begin working on each item at some level, so that you can have a positive sense of moving forward in your life instead of being bogged down in frustration.

You may also want to get some personal counseling, including some testing to see where your best abilities lie and where the problems are rooted. This will help you keep from spinning your wheels and making the same mistakes over and over.

Finally, remember that you are not a failure even if you don't always accomplish your goals. You are a person of worth and value, and God created you for a good purpose. Furthermore, you don't struggle alone, for God will be there to help and guide you, if you open your life to him.

CONTACT, Central Mississippi's only 24-hour, seven-day-a-week listening, counseling, referral, and crisis-intervention telephone service, is forming its training classes and has invited the public to attend. Classes will meet weekly, beginning Feb. 21, at 7 p.m., at Northminster Church, Jackson. There will be two Saturday sessions. The \$25.00 cost will cover all materials. Scholarships are available. For more information, or to register, call Peter Meyers or Rosemary Scheuerman at 982-8614.

Halbert Heights Church, Brookhaven, will hold a Winter Bible Study, Feb. 19-22, to teach the Gospel of John. Tom Nettles, of Brandon, will be speaking Sunday at 10:45 a.m., 5:30 p.m., and 6:30 p.m.; Mon.-Wed., 6:30-8:30 p.m. Nettles, a graduate of Mississippi College and Southwestern Seminary, has taught church history at Southwestern Seminary and Mid-America Seminary. He is associate editor of *Reformation Today*, published in the United Kingdom and has written numerous articles and books. Thomas Winn is pastor.

James E. Messer, evangelist of Saraland, Ala., will lead the January Bible Study of John at Bethel Church, Monticello, Feb. 19-22. Archie Herrin is pastor.

Terry Road Church enters new building

Terry Road Baptist Church, Jackson, held its first service in its new building, Sunday, Feb. 12 (although not fully completed) one year from the date of organization. The official opening date is set for Sunday, May 28, 1989. H. J. Bennett is pastor.

First Church, Richland, will hold a "god of rock" seminar, March 10 at 7 p.m., to be led by Michael K. Haynes, a former professional musician. For details contact Curtis Hatcher, minister of music and youth at the church at 939-1715.

Bethany Church, Calhoun County, exceeded its Lottie Moon goal of \$4,200 by \$1,850. Bernette Fielder is pastor.

How can we reach out?

(Continued from page 6)

church. Jesus can't work through people who only see the faults of others. Jesus looked beyond the faults to the person inside and the potential they had. He called a sin a sin, but he didn't try to rub their faces in it. He loved them out of sin and into righteousness. Very few times have I witnessed that. We spread gossip and never once consider spreading the Gospel of Christ. We'd rather stab someone in the back than bend over to get them out of the gutter.

Maybe this is just the way things are supposed to happen at the end, before Jesus returns. I doubt that, but I could be wrong. I'm far from perfect, so I include myself in these crimes against the church. But I am aware of the problem I have and have asked God to help me overcome it. I don't want to be a part in this type of sin against my Savior anymore.

Again I ask, how can we ever reach a lost world?

Name withheld by editor

White Oak Church, Magee, is the first church in Smith County to join B.T.N. James C. Edwards is pastor.

Lula Church, North Delta Association, exceeded its Lottie Moon Christmas Goal of \$1,200 by over \$600. Mrs. Ruby Elliott led the women of the church in a week of prayer for foreign missions. The church responded by giving a total of \$1,826.00. Gerald Castilo is pastor.

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Hinson, Staley lecturer at William Carey College

HATTIESBURG — E. Glenn Hinson, the David T. Porter Professor of Church History at Southern Seminary, will deliver the 1989 Staley Lectures at William Carey College Feb. 27-March 1.

He is a graduate of Washington University in St. Louis, The Southern Baptist Theological Seminary, and Oxford University. Prior to teaching at the Seminary, Dr. Hinson has served on the faculties of Wake Forest University and St. John's University.

His published books include: *Seekers After Mature Faith*, *The Early Church Fathers*, and *The Evangelization of the Roman Empire*. The theme for the 1989 Staley Lec-

tures at Carey is "Early Christianity: Adaptation and Expansion." The schedule follows:

Monday, Feb. 27, 11:20-noon, "The Planting of Churches As the Key to Expansion," — Kresge Room, Thomas Business Building.

Tuesday, Feb. 28, 9:30-10 a.m., "How Early Christianity Retained Its Identity," — Smith Auditorium, Thomas Fine Arts Building.

Wednesday, March 1, 11:20-noon, "How Early Christianity Adapted Itself So As to win Converts," — Kresge Room, Thomas Business Building.

The general public is invited to attend any or all sessions.

Staff changes

Stan Nowell, former pastor of Mt. Vernon and Amite River churches, Liberty, is the new pastor of Immanuel Church, Greenwood.



He is a native of Sumner, and a graduate of Clarke College, Delta State University, and New Orleans Seminary.

Howell was ordained by Oakhurst Church, Clarksdale, where he served as minister of youth and associate pastor.

Russell Scruggs has resigned as pastor of Mt. Manna Church, Northwest Association. He has served there since 1981. Scruggs is retiring, and is available for supply preaching.

Revival dates

First, Calhoun City: March 5-8; Sunday services at 11 a.m. and 7 p.m.; week day services, 7 a.m. and 7 p.m.; Bill R. Baker, preaching; Lewis Oswalt, singing; Anthony Kay, pastor; Jim Keyser, minister of music.

Names in the news

James A. Bryant has moved from Black Mountain, North Carolina, to Gulfport and is available for interim pastorate in the Coast area. Bryant, age 87, is a graduate of Mississippi College and Southwestern Seminary. He has served pastorates in Texas, Oklahoma, Tylertown, Miss., and North Carolina. For 20 years he was an army chaplain, and retired as a colonel in 1961. He is author of a book, *Motivation Unlimited*, and has copies of it for distribution. Bryant says, "I expect to reach the year 2,000 intact, ready for service! Outdoor life in CCC camps, U.S. Army, etc. has left me in top physical condition. I conducted services in Holmesville Baptist Church some weeks ago." His address is 1010 East Beach Boulevard, Gulfport, MS 39501.



Wilton



VanHorn

Three new professors have joined the New Orleans Theological Seminary faculty, effective January 1, 1989, having been elected by the Board of Trustees at their December meeting. Two are former Mississippians. Benjamin Harlan was elected assistant professor of church music in the Division of Church Music Ministries following four years as minister of music at Emmanuel

Church, Shreveport.

Don Wilton, a native of South Africa, was elected assistant professor of preaching in the Division of Pastoral Ministries. He has been a contract teacher at the seminary since 1987. He formerly lived at Columbia, Miss.

Wilton is a graduate of Rhodes University, with the bachelor of arts and master of education degrees, as well as a higher education diploma. He became the first recipient of New Orleans Seminary's doctor of theology degree in evangelism in 1987. In addition to being a teacher, Wilton is also vice president of the Leonard Sander-son Evangelistic Association, Inc.

Wayne VanHorn, was elected assistant professor of Old Testament and Hebrew in the Division of Biblical Studies. He has been a contract teacher at the seminary since January 1988. VanHorn, from Columbia, S.C., is a former pastor of Hebron Church, Vaiden, Miss.

Churches span cities, rain forests

EL PROGRESO, Honduras — Baptists are growing in Honduras, as evidenced by 12 new churches and a new association.

The 12 churches are the largest group to join the Honduras Baptist Convention in a single year. The association, consisting of seven churches in eastern Honduras, is only the second to be formed in the country.

Among five new rural congregations is one in the eastern Honduran rain forest, several hours on foot or horseback from the end of a road.

Mississippi Baptist activities

- Feb. 19 Baptist Seminary, College, and School Day (SBC Emphasis)
- Feb. 19-22 Home Missions Study (WMU Emphasis)
- Feb. 23-24 Program Interpretation Meeting for Associational Staff; Camp Garaywa; 10 a.m., 23rd-noon, 24th (PD)
- Feb. 24-25 DiscipleYouth Workshop; FBC, Tupelo; Noon, 24th-noon, 25th (CT)
- Feb. 25 Missions Camping Workshop; Camp Garaywa; 10 a.m.-2 p.m. (WMU)

Van Hardin dies at 74

Van H. Hardin, 74, of Lucedale died Feb. 9 at Singing River Hospital in Pascagoula. He had served pastorates in Mississippi for 56 years and was currently serving Midway Church, George County.

Hardin, a native of Calhoun County, was a graduate of Mississippi College and Southern Seminary. He received an honorary doctorate from William Carey. He had served pastorates at First, Ackerman; First, Rolling Fork; First, Lucedale; First, Moss Point; First, Leakesville; and Franklin Creek. Student pastorates included Old Harmony, Webster County; Camden; Maben; and Greenwood.

He had served as a member of the Mississippi Baptist Convention Board and its Executive Committee. He had been a member of the Baptist Record Advisory Committee, a trustee of Southern Seminary, Louisville, Ky.; and a trustee of William Carey College.

The funeral was held Feb. 11 at First Church, Lucedale.

Survivors include his wife, Zula E. Horton Hardin, Lucedale; three sons, W. V. "Billy" Hardin and Don J. Hardin, both of Moss Point, and Edwin C. Hardin, Leakesville; one brother; one sister; three granddaughters; and four grandsons.

A Van H. Hardin Scholarship Fund for ministerial students has been established at Mississippi College for anyone who may wish to contribute. Such contributions may be made through local churches or directed to Mississippi College, Box 4005, Clinton, MS 39058.

Firm gives Carey assessment

(Continued from page 4) under one dean of the college, J.V. McCrory. It also places the coast campus and New Orleans nursing program under the dean and puts the nursing, business, and music schools all as divisions in liberal arts. The deans will go back into the classrooms. That, plus reducing fringe faculty members, Noonkester told the Hattiesburg American, will save the college \$300,000 annually.

Trustees were also told that new deficit spending will run to \$504,100 by the end of June 1989 unless new income is found. Joe Tuten, new chair of the college's development board, was given the task of finding that new money. Additionally, short term borrowing stands at about \$1 million.

Trustees also voted to no longer spend endowment funds for current expenses.

Also, in a January 5, trustee executive committee meeting, the group approved adding security charges for all students each semester. For the Hattiesburg campus it will be \$75 for all resident students; at the Coast campus it will be \$50.

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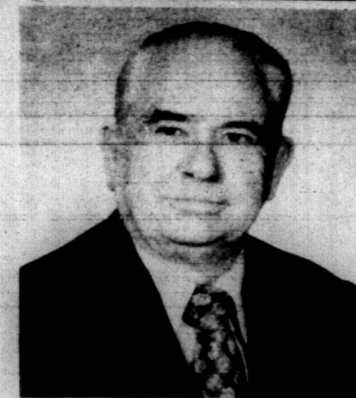
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SUNDAY SCHOOL LESSON COMMENTARIES

The witness of Philip to the Ethiopian eunuch

By Bert Breland
Acts 8:4-40

Acts, chapter 8, marks a turning point in the book. The evangelistic activity of the Jerusalem church is largely ignored from this point on, and Luke will begin showing us how the gospel was expanding. This expansion was not only crossing geographical barriers, but also nationalistic, racial, and religious barriers. It is ironic that the persecution mentioned in the first three verses of chapter 8 became the impetus for the expansion.



Breland

Following the death of Stephen, Philip emerged as a leader in the effort to expand the influence of the gospel. If Jerusalem was going to turn a deaf ear to the gospel, then Philip intended to take it to those who would listen. He began by going to the Samaritans. This was an extremely daring move on his part, as the Samaritans were hated by the Jews because of their mixed race. It was hypocritical for the Jews to feel this way

BIBLE BOOK

because their own race had been mixed with others down through the ages. Many examples could be cited from the Old Testament, but only one will suffice: their beloved King David was descended from a Moabitess, Ruth. As Frank Stagg has pointed out in his commentary on Acts, "Pride and prejudice care little for facts, preferring to further selfish interests through any convenient fiction." I am sure that Philip was maligned by some within the Jewish-Christian community for his open-minded acceptance of those who were thought of as different.

Philip was an instant success in his ministry to the Samaritans. Crowds thronged to hear him and many signs and wonders were reported. The good news of the gospel brought healing, hope, and joy to the city. Philip encountered only mild opposition in Samaria and that in the presence of Simon, the magician. The people of Samaria had feared him and given him great respect because of the magic that he had performed. However, a contrast is drawn between

Simon and his magic and Philip and his message of Christ. Simon's trickery paled in comparison to the power of the gospel, and the people were being converted to Christ. Even Simon, the magician, was converted.

When the apostles in Jerusalem heard of what was happening in Samaria, they sent Peter and John down to check it out. We are not sure if Philip was still in Samaria when they arrived. Their trip seems to have been for the purpose of verifying what everyone in Jerusalem had been hearing. Was it true that these Gentiles had been saved? Apparently the evidence was indisputable. Peter and John authenticated the experience of these new believers by laying their hands on them and teaching them about the wonderful gift and presence of the Holy Spirit and obviously with a new excitement. This experience so fascinated Simon, the magician, that he wanted to purchase this gift from Peter and John. That was a big mistake! Simon incurred the wrath of Simon Peter, which led to a hasty repentance on the part of the magician.

At this point, Luke points us again to Philip, who has been directed by the Spirit to go down

to a desert road. It was on the road that Philip encountered the Ethiopian who was returning to Ethiopia after having been to Jerusalem to worship. He was not a Jew by nationality or religion, but he was a Gentile who feared God. Jewish law would not allow a eunuch to become a part of the family of Israel. Philip found this man searching the writings of Isaiah, and he offered him help in understanding. Possibly this Ethiopian had heard the preaching of Christ by some of the apostles while he was in Jerusalem. We can't be sure, but in any event Philip seized the opportunity to use the scriptures to preach Christ to him.

How wonderful this message must have sounded to a man who had been told that he could not be a part of God's kingdom. Suddenly, he discovered that not only could he be a part, but he could be a child of God, a fellow heir with God's own Son. An African eunuch, who was rejected by the house of Israel, was received gladly by the Son of God and his church. This story helps all of us define the scope of our mission in proclaiming the gospel.

Breland is pastor, North Greenwood Church, Greenwood.

The greatest meal ever served!

By Greg Martin
I Corinthians 11:18-29

What is the greatest meal you have ever eaten? Was it last Christmas or Thanksgiving? Perhaps it was at some family reunion?



Martin

The Bible teaches that the greatest meal a man could ever know is presented in the context of worship. The Lord's Supper is great, not because of its nutritional value or its ability to satisfy the hunger of this world. It is the greatest meal ever served because of the truth it teaches and the redeemer it remembers.

Problems at the Lord's Supper (verses 18-22)

The Corinthians did not always realize these truths. They had some spiritual problems as they approached the Lord's table. There was division among the fellowship (verse 18). The people were coming together physically (verses

LIFE AND WORK

18, 20, 33, 34), but they were miles apart in their attitudes and spirits. This needed to be corrected. Matthew 5:23-24; 6:14 remind us that it is impossible to be right with God and not right with our brothers and sisters in the Lord.

Like the Corinthians, instead of demonstrating unity in the church, today's Christians sometimes allow social classes and cliques to divide the fellowship. Our calling is to build the fellowship into a genuine community of faith. There is no greater place to demonstrate this united fellowship than around the Lord's table.

The church also had disrespect for the Lord's table, verses 20-22. They would come together before the Lord's Supper and partake in a "love feast." The best thing it can be likened to in our context of the church would be a pot-luck supper. At the feast, everyone would eat his own meal at the exclusion of others. The rich were

satisfied while the poor remained hungry. Some were abusing the fellowship to the extent that they were getting drunk. This improper spirit and lack of sensitivity to other church members helped destroy the fellowship and hinder personal worship.

Picture of the Lord's Supper (verses 23-26)

Paul knew this was no way to administer the Lord's Supper. In verses 23-26, he reminds the Corinthians and us that the Lord's Supper portrays the sacrifice of our Lord.

The one loaf and one cup not only illustrates how our Lord was one being broken and spilled out for many, but they also illustrate how the church is to be one. Nothing will create unity and enhance personal worship like redirecting our thoughts to the Savior who was broken and spilled out for our sins. How can our minds and hearts be filled with division and disrespect when we are reminded of Calvary in the bread and wine?

Preparation for the Lord's Supper (verses 27-29)

Reverence and examination are needed at the Lord's table. Many wonder what Paul meant

when he referred to eating and drinking "unworthily." I believe he means to partake of the elements without having honor for and obedience to Jesus. This is often manifested in a lack of unity, insensitivity, and unforgiveness. "Unworthily" refers to a general attitude than one specific action. For a Christian to participate in the Lord's Supper without reverence for Christ is to commit a gross sin in the eyes of God.

Believers in Christ are to examine their relationship with God and fellow Christians before partaking of the Supper. Failure to examine oneself is to invite God's wrath. After examination, there needs to be forgiveness, harmony, and respect. The Lord's Supper is an experience of Christian faith and worship, to be engaged in by believers, in fellowship with one another. When this takes place, Christians will realize the Lord's Supper is indeed the greatest meal ever served.

Martin is pastor, Commission Road Church, Long Beach.

Giving your all — to follow Jesus

By Gary Berry
Luke 18:18-30

What would you give to have a full and meaningful life on this earth and to know that everything would get even better for you in heaven? Sounds expensive, doesn't it?



Berry

A man came to Jesus looking for that kind of life. Luke says he was a ruler, probably of a synagogue. Matthew adds that he was young (Matthew 19:20). Obviously, he was very wealthy (verse 23). Neither youth, nor religion, nor wealth could satisfy the craving of his soul for something more.

He addressed Jesus as "Good Master," but he recognized Jesus as merely a teacher. When Jesus reminded him that only God was absolutely good, he was making the point that the young man must see Jesus as more than a teacher. Jesus was trying to help the young man see his deity.

The question the young man asked of Jesus was pointed: "What shall I do to inherit eter-

nal life?" He had concluded that there must be some act or deed by which he could obtain peace with God, and a right relationship with God that would endure beyond this life.

Responding to the ruler's question, Jesus reminded him of five of the ten commandments; namely those dealing with man's relationship to other men. The young man had maintained these requirements from his youth, or so he said. We cannot help being reminded of the scores of people who have assumed one could build a right relationship with God by being a good neighbor, a good church member, or even a "good ole boy."

With the incisiveness of the Son of God, Jesus made the rich young ruler aware of the one thing in his life that stood between him and a right relationship with God. Regardless of how good or how moral he was, the man's possessions were his god. His possessions stood between him and God. If he is to experience eternal life and a right relationship with God, he must remove the idols (his possessions) and

worship God alone.

The thing separating one from God may not be money or possessions. If not money, what would Jesus probably put his finger on in your life as an "idol" that you give priority over spiritual things? Family? Recreation? Community? Church activities? Intellectual pride? How would you respond if Jesus said, "This must go, and I must be sought and followed with all your heart?"

Jesus was not telling the young man to try and buy his way or work his way into the kingdom. He was identifying the god of the young man's life and demanding that this idol be removed before God would come into his life. The young ruler went away sorrowfully, for he was very rich, probably a multimillionaire. He was unwilling to give up his god and give himself to the living God.

Watching the young man walk away, Jesus also sorrowful, spoke of the impossible. He said that it is as hard for a rich man to be saved as for one to thread a camel through the eye of a needle. Jesus wanted the truth of a man's total inability to save himself to sink in. No matter how rich, or good, or religious one may be, he

cannot be saved on the basis of his wealth, goodness, or religion. Rich men, good men, and religious men are all saved by grace through faith just like poor men, bad men, and pagan men.

The disciples were wondering, "Who can be saved?" Jesus made it clear that the word impossible does not apply to God. God doesn't find it difficult to save sinners. Sinners find it difficult to totally denounce all efforts to save themselves, to admit their sin and lostness, and turn to God in repentance and total surrender. Nobody can be saved who does not do that.

Peter was quick to remind Jesus that he and the others had left some things, made some sacrifices, to follow him. We can take comfort in what Jesus told Peter (29-30). Our gains will be greater than our losses. It will take time for God to balance the books, but one day those who have left all and followed him, expecting nothing but grace and forgiveness, will receive their due reward. Properly, when that occurs in glory, we will place those treasures at Jesus' feet desiring not the reward but the privilege of worshipping him.

Berry is pastor, First, McComb.

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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Jan. 15, 1989

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THE THAMES FAMILY



Mr. and Mrs. Robert W. (Bobby) Thames, Bridget and Tyler

The Thames family is an integral part of The Baptist Children's Village. Bobby and Chrystelle married eight years ago and most of those years have been spent on The India Nunnery Campus of The Village where Bobby works in the Supply Department and Chrystelle is employed as Public Relations Secretary. They are active members of Van Winkle Baptist Church in Jackson where both sing in the sanctuary choir and where he has just rotated off the deacon council. Bobby enjoys hunting and outdoor activities. Chrystelle enjoys aerobics and crafts. Bridget (5 years old) and Tyler (7 months old) have made them more aware than ever of the importance of ministries to the entire family.

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Broken arm in Bangladesh taps prayer reservoir

By Anne W. McWilliams

"God keeps a reservoir of people's prayers for missionaries, and answers them when the need comes," said Tom Thurman, missionary to Bangladesh. He tested this theory in September, 1986, when he broke his arm.

Later, co-missionaries teased him by saying he thought he was Superman and could just reach out one arm and stop a bus. Actually, the accident was more a nightmare than a joke. The story is pieced together here, from Tom's own account, and from a letter written from Bangladesh Oct. 1, 1986, by Tom's wife, Gloria, to their son, Philip, at Mississippi College.

On a Saturday morning, Tom got home to Gopalganj at 10:30 and had to leave again by bus at 2 p.m. for his part on a camp program. (The day before, another bus he'd been riding through heavy rain had arrived at a river bridge when a man stopped it. Then, just as Tom began walking across the bridge, he saw the other side of it collapse. After getting a bamboo pole across the swollen stream, he and other passengers had walked across it, and walked a mile in rain to catch another bus.)

Saturday night, while Tom was away at the camp, at 9:15, a police truck stopped at the Thurmans' house with a message. The policeman told Gloria that a mission vehicle from Dhaka was waiting on the other side of the broken bridge, loaded with ducks. Gloria didn't think she and her son, David, should go to the river in the middle of the night. Even if they did, how could anyone carry the

crated ducks across the bamboo pole bridge in the rain, in the dark? So she decided to let the driver of the mission vehicle, Khalique, take care of the ducks for the night.

On Sunday morning, David went by bus to meet Khalique. Then when Gloria got home from church, David and Khalique took the seats out of the Thurmans' car and returned for the ducks. Along the way, they saw Tom waited at a bus stop, and took him with them.

Then, with Khalique headed back for Dhaka, and with ducks and his dad in the car, David began driving toward home. Three miles from their destination, in heavy traffic, a bus stopped in front of them. When David started to pull around the bus, he spotted a rickshaw and swerved very close to the bus to avoid the rickshaw. Tom reacted, without thinking. "I just held out my arm to stop the bus from coming any closer!" he remembered later. His arm and the bus collided. The blow broke the big bone in his left arm and dislocated his wrist. He could feel it flopping. "David," he said, "I've broken my arm," and then he blacked out. A man who knew them was sitting on top of the bus; when it stopped he came back to the car and said, "I know his arm is broken. I heard it crack." David calmly drove them home.

Though the look on Tom's face scared Gloria, she helped to get him into the house. She could have done a hardboard splint herself, but she needed time to pack and do some last-minute jobs around the house so they

could leave for Dhaka and a hospital. Hence, she sent for a local Hindu doctor to come and fix the splint, as temporary support.

As she prayed for wisdom, the thought came to her that they must try to stop Khalique. He would be going through Faridpur, so she called the house of missionaries there. The Kirkpatricks were not home, but someone was at the house and she told them to send Khalique back to meet them at the bridge. Usually, it would have taken her half a day to get a message through on the phone, but she got this message through on her first try.

Within 15 minutes from the time Tom and David arrived home, more than 60 Christians from the area had arrived at the house. Gloria could not figure out how they had gotten the news so fast. The people were praying and promising thanks offerings to God if Tom's arm would be all right. (They could visualize him being disabled and having to return to the United States to stay.)

Gloria began giving Tom shots for pain. Later, he didn't remember any pain after the initial black-out, but said he could feel the bones grating together when the car bumped.

They left home at 3 p.m. in the rain. Their pastor, James Tushar Halder, and several Bengalis went with them to drive and to help them across the bamboo pole bridge. Tom held to a pole with his good arm, the flood water whirling below; the rain had stopped. Khalique had gotten there just a few minutes before they did,



"This is the arm I broke," says Tom Thurman. "It has a metal plate and six screws in it, but it's just fine now."

and was waiting. In one place they had to drive through water so deep it came over the floorboard, but the motor did not flood out.

Tom apologized to Khalique for making him come back. Gloria wrote later, "His reply reminded us of another blessing — good national workers. He said, 'Sir, I was so tired, but when I heard about your condition, my tiredness left.'"

They encountered another hurdle, the Ganges and a line of vehicles

waiting to cross on a ferry. They got there at 9:15 p.m. At David's insistence, Khalique drove down to the loading platform. A small special ferry pulled up to take the government minister of youth and his group across. They allowed one truck, and the Thurmans and Khalique in the pick-up to go with them.

It was 11:15 p.m. when they got to Dhaka; the McKinleys and Kirkpatricks were waiting up for them at the missionary guest house, with the air-conditioned room ready. They decided to wait until next morning to go to the hospital, because the main doctor would not be on duty until then.

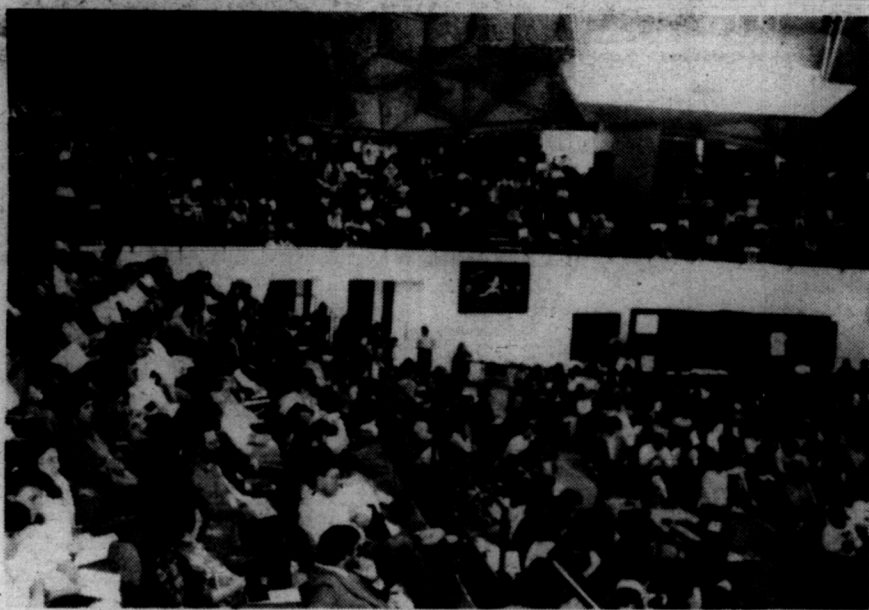
In surgery on Monday, from 11 a.m. until 1:45 p.m., doctors placed a metal plate with six screws in Tom's arm. His stay in the crowded recovery room was not pleasant; he was glad to return to the McKinleys' house. A Salvation Army nurse gave him two antibiotic injections; after that, Gloria gave them.

When the Thurmans got back home again, the people who had prayed for him kept their vows and paid their thanks offerings.

He had no complications. Now, two and a half years later, his arm seems as good as new.

In the beginning, Tom had kept saying to his pastor, "How foolish I was to reach my arm out there like that," but the pastor assured him, "An accident is an accident." That made him feel better.

And a reservoir of prayers kept blessings flowing throughout the ordeal.



Two thousand and four hundred youths registered for the Youth Evangelism Conference held at the Mississippi College Coliseum, Clinton, Dec. 29 and 30, 1988. Estimated high attendance at similar conferences in previous years was 2,700. At this one, sponsored by the Evangelism Department, Mississippi Baptist Convention Board, Guy Henderson director, there were 200 decisions, 57 professions of faith; seven surrendering for full-time Christian work; and 136 rededications.



Rich Malone, Parkway, Jackson, and chairman, Youth Committee, sings.

Needed: More students for summer home missions

By Mark Wingfield

ATLANTA (BP) — At least 130 student home missions positions could go unfilled this summer unless the number of applicants increases from previous years, two volunteer leaders said.

Bill Berry and Valerie Hardy of the Southern Baptist Home Mission Board's volunteer division said they have received more requests for high school and college volunteers than can be filled if recent trends continue.

The number of students applying for summer volunteer positions has been decreasing gradually for the past five years, they said.

This year Berry has more than 1,500 requests for college students to serve as summer missionaries. Last year he filled 1,412 positions. Hardy said she anticipates about 80 requests for high school students to serve as Sojourners this summer. Last year she filled 48 positions.

"Unless we have a major turnaround, I anticipate falling short of this year's needs," Berry said. "For the first time in a long time, I've had to turn down requests for summer missionaries not just for financial reasons but because we don't anticipate enough applications to fill the requests."

Berry attributed the decrease in summer missionary applications to three factors.

First is a smaller pool of traditional college students to draw from.

More people than ever are enrolled in America's colleges, but fewer of

them are 18- to 24-year-olds fresh out of high school, he said.

Second, college students have more opportunities for missions involvement through other channels than ever before, Berry said.

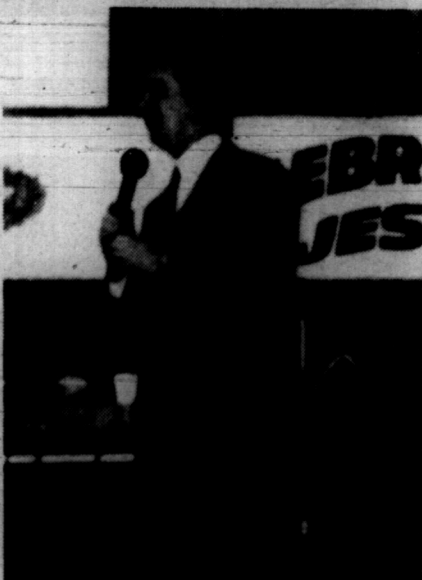
The third restraint is finances. The deadline for college students is March 10, and the deadline for high school students is March 15.

Mark Wingfield writes for the HMB.



Dennis Ray, Pascagoula, acts as emcee.

Youth Evangelism Conference



Ken Alford, pastor, Morrison Heights, Clinton, preaches.

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1989



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Pray That They May

believe

**Week of Prayer
for Home Missions**

March 5-12, 1989

**Annie Armstrong Easter Offering
National Goal: \$39 million**

Report reveals new smoking hazards

By Kathy Palen

WASHINGTON (BP) — On the 25th anniversary of the first federal report warning about the dangers of cigarettes, a new report reveals that smoking causes more than one of every six deaths in the United States.

Surgeon General C. Everett Koop's nearly 700-page report on the health consequences of smoking concludes that smoking remains the single-most important preventable cause of death in American society. In 1985, smoking killed 390,000 Americans, according to the report.

Other new findings include:
— Cigarette smoking is a major cause of strokes, the third-leading

cause of death in the United States.
— Lung cancer has surpassed breast cancer as the leading cause of cancer death among women.

— Cigarette smoking is associated with cancer of the uterine cervix. But Koop's report also shows that since the initial report on smoking was issued, more than 40 million adults have given up cigarettes. That decline among smokers, coupled with the decision by many Americans not to begin smoking, has resulted in avoiding or postponing 750,000 smoking-related deaths, according to the report.

Smoking remains more prevalent among blacks, blue-collar workers, and less-educated people than in the overall population, the study shows. Also, the decline in smoking has been substantially slower among women than among men.

The report reveals that smoking begins primarily during childhood and adolescence. One-quarter of high school seniors who have ever smoked had their first cigarette by sixth grade, and one-half smoked by eighth grade, according to the report.

Kathy Palen writes for the Washington BP bureau.

Agriculture holds key to missions

By Ken Camp

WACO, Texas (BP) — In a world threatened by deforestation and famine, Bob Adams believes agriculture may be the greatest missions vehicle of the future.

Adams, national coordinator for the Fellowship of Baptist Agriculturalists, directs the Center for the Study of Famine and Agricultural Alternatives at Baylor University in Waco, Texas.

His responsibilities at the center include research placing him on the cutting edge of biotechnology, as well as day-to-day liaison work that help to solve practical problems of agricultural missionaries in developing countries.

Adams is working on research in two areas: conservation of genetic resources from tropical plants expected to become extinct and development of new crops for Third World countries.

"As deforestation of the tropical rainforests continues, one-fourth of all existing species there are expected to become extinct," Adams says.

In order to save the genetic makeup of those plants, Adams and his associates are isolating and storing genes from tropical plants in an international DNA bank. Those genes may be used for developing future hybrid strains, or the plants from which they are taken may have pharmacological uses that have not been discovered yet.

As the center works with the World Hunger Farm near Waco in the other areas of research — developing new crops for the Third World — the key consideration is appropriate technology. That means developing multi-purpose plants that have their own built-in resistance factors, produce their own fertilizer and can be grown and harvested with available tools.

The goal, Adams says, is to liberate developing countries from dependence upon commercial chemical fertilizers and insecticides and to develop plants with components that can be used for food, shelter and firewood.

"For instance, we had a request for grain sorghum seed from an agricultural missionary in Burkino Faso. The first thing that came to mind was the type of grain sorghum we grow in Texas," says Adams.

"But then he went on to say he wanted a plant with a tall stalk that could be fed to cattle and used for making adobe bricks or for burning. But it needed to be a variety without a head at the top of the stem because the birds would eat the headed grain. And it needed to have a built-in resistance to insects and disease."

Handling that kind of request is a big part of Adams' job at the center. Sometimes, it means working as a liaison, putting a missionary in the South Pacific in touch with an agriculturalist in Africa. Other times, he must apply biotechnology to developing a new plant strain.

Adams' interest in using scientific agricultural techniques to attack world hunger grows in part out of his personal experience with agriculture. Reared on a dairy farm, he holds a graduate degree in botany from the University of Texas at Austin and farmed in the Texas Panhandle for two years.

A more important motivation for his work, though, is the commitment he made to Christ as a 15-year-old boy at a Missionary Baptist church in the piney woods of East Texas. Adams hopes to instill that same devotion to missions in the Pioneers and High School Baptist Young Men groups he leads at Calvary Baptist Church in Waco and in the men with whom he is associated through the Fellowship of Baptist Agriculturalists.

Southern Baptist agriculturalists should take advantage of worldwide missions opportunities by becoming personally involved in missions projects, supplying garden seed packets to missionaries in developing countries and storing commodities for famine relief, Adams says.

"I see the Lord moving, creating opportunities around the world for agricultural missionaries," he says.

Editorials . . . by Don McGregor

"... That They May Believe"

The United States is known as a Christian nation, but our people are just as lost as lost people are anywhere, and there are just as many of them.

Our nation was founded on spiritual principles, but we've never insisted that anyone has to be spiritual to live here. And many of our citizens are not.

Not only are the descendants of the original settlers becoming less and less spiritual, but also we have opened our doors to others from beyond our boundaries who would want to live here. Perhaps their lack of spiritual values is rubbing off on the rest of us.

Should we close our doors to them? No. Let them come in. Then let us minister to them. Let us witness to them. Let us win them to a relationship with the Lord.

And that is what home missions is all about. Our nation is just as much a mission field as can be found anywhere in the world. The Week of Prayer for Home Missions and the An-

nie Armstrong Easter Offering are our ways of putting prayers and money into the effort to win the lost of our nation.

A mission field is literally pouring into our country through our immigration offices. They are coming from all over the world because of the attractiveness of the United States as a place to live. It is attractive because it has spiritual values that were built into it from its very foundation.

It is not the nation's place to insist on their accepting the religious beliefs of any one of us. It is our place, however, to win them, to love them into the Kingdom.

The theme for this year is "Pray That They May Believe." Surely prayer is the most vital part of the missions operation. We cannot move without the leadership of the Holy Spirit. That comes through prayer. We don't know where to go without the leadership of the Holy Spirit. That comes through prayer. So the theme,

"Pray That They May Believe" is a very important part of the ministry that is so tied in with that week.

Then the money is a necessity if we are to witness. We can't all go into the inner cities and into the west and across the state and into the many other places where the lost are located. But we can make it possible for others to go.

The Lord has called some to do just that. As surely as he has called some to go across the ocean and others to be pastors of local churches, he has called some to be our witnesses for Christ in the United States.

We will have to go next door and across the street. We will have to provide the finances to send others into the inner cities and into the west, or wherever the need might be.

The goal is \$39 million. It is all needed, for it provides about half the needed income for the Home Mission Board.

Give and pray. The week is March 5 to 12.

Guest Opinion . . .

A great thing

By Lynn Clayton

"I can't be everywhere at once," the haggard mother said in no uncertain terms. "You understand that, don't you?"

Her children, their schools, their activities, their church, her household responsibilities, her work, and her husband may understand; but they are not understanding. If she can't be everywhere, each one wants the others to be the neglected ones.

Poor Mom. She loves each one, doesn't want to neglect anyone, wants to be with everyone. But she really can't be everywhere at once.

Ever feel that way when you hear about mission needs?

How about the people of Nevada. Many as hard as the rocks that cover the state's parched hillsides . . . came looking for gold — the gold of the mines and/or the gold of the casinos. They've stayed because circumstances necessitate sticking it out, and that takes toughness — rock-hard toughness. They need Christ. Why aren't you there telling them?

How about the people of Philadelphia. They live secured behind as many locks as can be fitted onto their doors, usually don't know the people who have lived for years next door. Within the depersonalized millions are multitudes of ethnics and social sub-cultures. Getting people to carry on a friendly conversation, much less being able to invite them to church, is a task many never achieve. This lonely crowd needs Christ. Why aren't you there telling them?

And what about the people in Atlanta, and San Francisco, and Seattle, and New Orleans, Bayou LeTeche, and Antelope? What about the people on the other side of town from you, over

the river, the railroad tracks, and next door. They need Christ. Why aren't you there telling them?

Oh, you can't be everywhere at once?

Well, that's true. But there is a next best thing, and it's a great thing. It's "Praying That They May Believe" and giving it to the Annie Armstrong Easter Offering for Home Missions. It's amazing how one gift to the offering flows together with other gifts that form an incredible supply line to those ministering in Jesus' name in Nevada, New York, San Francisco, and on and on.

While you are ministering in the one

place you can be, people you support through prayers and offerings can minister in the one place they can be. You can support the people God has placed there to minister and witness while you go about ministering and witnessing to people where God has placed you. That's just like being everywhere you need to be.

Praying and giving for home missions . . . it's a way to multiply yourself into everywhere you need to be but thought you couldn't be at once. Today, give, and "Pray That They May Believe," everywhere.

Lynn Clayton is editor of The Baptist Message of Louisiana.

Hymns Baptists sing . . .

"Fairest Lord Jesus"

By William J. Reynolds

"A song sung by German knights on their way to Jerusalem" is a footnote that appeared with this hymn in several collections more than 100 years ago. From this and other comments, an imagined, romantic story has grown, associating the hymn with the Holy Crusades of centuries ago. The name of the tune in many hymnals today is CRUSADERS' HYMN.

In spite of the fact that none of this is true, there is still little known about the real origin of the words and music. The German text has been traced to the Jesuits in Munster, Westphalia (now West Germany). A handwritten copy, dated 1662 and a published col-

lection in 1677, seem to mark its earliest appearances.

So at least we know the geographical area where it began. The hymn reflects the thinking of ordinary people of that area. Here is the simple faith fashioned in the hearts and minds of the country folk around Munster in the 17th-century.

The teachings, practices, and rituals of the Roman Catholic Church had been rejected; but these folk held to their strong faith in God. They believed that Jesus was both Son of God and Son of Man; and, while he was ruler of all nature, he was fairer

Baptist beliefs . . . Man, the crown of creation

By Herschel H. Hobbs

"And God said, Let us make man in our image, after our likeness." — Genesis 1:26

Both the Bible and science agree that man is the crowning work of God's creation. He is a special creation of God. Made in God's image and likeness refers to his spiritual nature. God is the infinite Person; man is a finite person. As such, he is capable of fellowship with God.

According to Genesis 2:7, man is akin to the natural order: "formed . . . of the dust of the ground" (minerals). "Breath of life" denotes his kinship to other animals; his body has animal functions. "Man became a living soul" refers to his spiritual nature, something other animals do not possess. Man is not a body and has a spirit. He is a spirit and has a body. His body is mortal; his spirit is immortal.

As a person, man has the right of choice. So he is responsible for his acts. He was created in a state of innocence but with a tendency toward

than all. This is the theme of the hymn.

So popular has this hymn become that it appears in all our hymnals and is frequently sung in our churches. It reminds us that regardless of the beauty of the meadows, the woodlands, the flowers of spring, the sun and the stars, Jesus is fairer and brighter, even "purer than all the angels heaven can boast."

William J. Reynolds is professor of church music at Southwestern Seminary.

sin. He was neither righteous nor unrighteous. To be a complete person he must be righteous. When faced with the choice between God's will and Satan's will, he chose the latter. So sin entered into the human race.

Thus man's likeness to God was marred. Fellowship between God and man was broken. Man became a sinner in need of a Savior. The theme of the Bible is man's rebellion and God's provision for his salvation.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

Film centers set closing

NASHVILLE — Baptist Film Centers, which have provided low-cost rental of Christian motion pictures to Baptist Book Store customers since the early 1950s, will close April 1.

The three centers are in Arlington, Texas; Atlanta, Ga.; and Greensboro, N.C.

John Ross, marketing specialist in the national book store chain's marketing department, said the decision is the result of consumers' shift from films to videotapes and the increasing use of the Baptist Telecommunication Network by churches.

One dental clinic in the Ivory Coast treated 10,000 patients — over 1,000 professed Christ.

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The Baptist Record

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SBC '89 to spotlight evangelism, missions

By Marv Knox

LAS VEGAS, Nev. (BP) — Evangelism and missions will share a spotlight when messengers to the 1989 Southern Baptist Convention annual meeting convene here, June 13-15.

"Going, Weeping; Sowing, Reaping" — a biblical metaphor for the task of telling the world about Jesus Christ — will be the theme for the meeting in Las Vegas Convention Center, announced John B. Wright, chairman of the SBC Committee on Order of Business.

"We want to give evangelism and missions a new thrust," said Wright, pastor of First Church, Little Rock. "It is our desire to reverse the trend in the decline in baptisms across the convention as well as emphasize the necessity of becoming more involved in the mission enterprise of Southern Baptists."

The theme will be illustrated in Las Vegas the week before the annual meeting, as hundreds of Southern Baptists descend on the city for an evangelistic blitz. Las Vegas churches will conduct simultaneous revival services, and more than 1,100 non-resident Baptists have signed up to take part in door-to-door evangelistic visitation.

"The intent that is being made to witness to the people in Las Vegas is a unique feature of this convention," Wright said. "One of the justifications for choosing Las Vegas is the influence we might be able to assert on the unbelieving community. Our desire is to strengthen our work in the area through our presence."

Four speakers will interpret the evangelism theme during the

meeting. They are Gray Allison, president of Mid-America Seminary in Memphis, Tenn.; Bobby Boyles, pastor of First Baptist Church of Moore, Okla.; Bo Whittington, a homemaker from Marietta, Ga.; and Charles Stanley, pastor of First Church, Atlanta.

The missions half of the meeting's theme will be illustrated by the SBC agencies responsible for sending missionaries across the country and around the world, he added: "The highlight of the annual meeting, to me, is the Foreign Missions Night and the Home Missions Night. We're going to give to foreign missions and home missions the emphasis they deserve and the emphasis that traditionally has been placed on them."

"The heart of everything we do is missions."

SBC President Jerry Vines, pastor of First Church, Jacksonville, will preside over the annual meeting and will present the President's Address just before noon of the first day. Psalm 126:6, the Scripture verse from which the meeting's theme was taken, will be the text for his sermon, he said.

The evangelism/missions theme "has been an emphasis I've tried to make this year in my presidency — a recommitment to our priority assignment to be personal witnesses," Vines said.

"The projections from the (SBC) Home Mission Board of a 2.8 percent increase in baptisms this past year is most encouraging. Although it's not where I hope we are going, at least we are moving in the right direction. I hope our convention will provide the impetus for a revival of personal

evangelism throughout the warp and woof of our denomination."

The annual Convention Sermon will be delivered by Mississippian Morris Chapman, pastor of First Church, Wichita Falls, Texas, at noon on the second day.

As with recent SBC annual meetings, the Committee on Order of Business will provide a prayer room adjacent to the meeting hall.

"We intend to highlight that prayer room and the need for it to be used," Wright said.

Messengers to the Las Vegas meeting will conduct the business of the convention, such as electing SBC officers and trustees for denominational organizations, approving a convention budget, acting on motions that will affect the operation of the convention and voting on resolutions of opinion. They also will hear reports from more than 20 agencies or committees affiliated with the convention.

Said Wright, "We have a lot of people who reacted negatively about the site and have said that they would not go. I would encourage those who have been negative about the site not to stay home in protest. The very location of the convention makes it mandatory that we attend and present a positive witness."

"I want to encourage people to come in the Spirit of the Lord, to worship and exalt him and conduct business in a Christian manner. It is my desire that the Spirit of Christ prevail. I'm concerned that we present to the world out there the unity that is available to us in Christ."



Looking To Las Vegas

Officers of the Southern Baptist Ministers' Wives recently met at Southern Baptist Woman's Missionary Union in Birmingham, Ala., to make plans for their June 1989 meeting in Las Vegas. They are (left to right): Beverly McLeroy of Las Vegas, Nev., vice president; Mary Ann Drumel of Memphis, Tenn., corresponding secretary; June Myers of Reno, Nev., recording secretary/treasurer; and Joy Yates of Yazoo City, Miss., president. Yates' husband, James, is pastor of First Baptist Church in Yazoo City.

C. Weatherford announces retirement and engagement

By Karen Benson

BIRMINGHAM, Ala. (BP) — Carolyn Weatherford, 59, executive director of the Southern Baptist Woman's Missionary Union, announced Friday, Feb. 17, she will retire Sept. 1 and will marry a Southern Baptist pastor.

Her fiancé is James Joseph (Joe) Crumpler Sr., 61, pastor of Mount Carmel Baptist Church in Cincinnati. He is a former president of the State Convention of Baptists in Ohio and has been on the state convention's executive board, and Southern Baptist Sunday School Board.

The announcement ends years of speculation about what may be the most closely watched romance in the

Southern Baptist Convention. Of all agencies and institutions in the SBC, Weatherford is the only female executive director. She has held WMU's top post for 15 years and has dated Crumpler for five years.

The wedding will be at noon Saturday, Aug. 19, in Vestavia Hills Baptist Church in Birmingham, Ala., where Weatherford is a member. Weatherford's nephew, W.P. Weatherford Jr., and her former pastor, C. Otis Brooks, will officiate.

Wedding ceremony plans have not been completed, Weatherford said, but both want the wedding to be a happy, worshipful experience. The closing (Continued on page 9)

Ethnics express frustration with mission policies

By Eric Miller

RICHMOND, Va. (BP) — Southern Baptist ethnic leaders expressed frustration with missionary appointment policies during a meeting with Southern Baptist Foreign Mission Board officials Jan. 29-30.

But many of the two dozen leaders representing Hispanic, Asian and European Southern Baptists in the United States said they felt good about progress made after their complaints were heard during the conference at the mission board's offices in Richmond, Va.

The ethnic leaders named a study committee representing a range of ethnics, as well as Southern Baptist Convention agencies and seminaries. It will look at the concerns voiced by the leaders and make recommendations to the Foreign Mission Board.

The leaders' main concern is the board policy that says "persons born or raised outside the United States are generally not considered" for appointment as missionaries in the country

of their origin. Under current policy, these ethnics are assigned to other countries.

Board President R. Keith Parks said the policy is necessary to encourage cross-cultural missions and discourage overseas Baptists from coming to the United States just to seek missionary appointment back to their homeland. A "brain drain" would occur among overseas Baptists if many of their leaders left to become citizens, he said.

On the other hand, immigrants "get here and meet Christ" and "immediately become burdened for people back home and want to see their people back home saved," said Hispanic leader Richard Vera, a consultant in evangelism for Texas Baptists.

Chinese leader Peter Kung, director of the language unit at the Southern Baptist Sunday School Board, said the Bible does not prohibit ethnic missionaries from returning to

their homeland.

"The Bible says, 'Go unto all the world' to share the gospel, Kung said. "But you put a disclaimer on that and say, 'You can't go back to Korea since you were born in Korea.'"

Some other missionary-sending agencies in the United States are willing to assign foreign-born ethnics as missionaries to their homeland, Kung said.

Bill O'Brien, FMB executive vice president, urged the ethnic leaders to take a global view of missions rather than focusing on their native lands alone. "How are we to reach the 1.3 billion people who have never heard the gospel for the first time?" he asked.

Projections indicate 100 countries, containing about 83 percent of the world's population, will be closed to traditional missionaries by the year 2000, O'Brien noted.

He called for a "redrawing of the map of reality to take advantage of

each component" and ethnic group in the Southern Baptist Convention to promote world evangelism. "We can't live without each other," he said.

Current policy allows ethnic Southern Baptists born in the United States to return as missionaries to their parents' homelands. Also, ethnics can work in their country of origin as volunteer missionaries for short terms.

Several ethnic leaders unaware of these options said they were pleased to hear about them.

More than 10,000 Southern Baptist volunteers served overseas in 1988. James Cecil, representing the mission board's volunteer enlistment department, distributed a list of volunteer job opportunities to participants at the conference.

Brazilian-born Jerry DeOliveira, who heads the board's ethnic church relations office, noted that several dozen ethnic Southern Baptists are seeking missionary appointment.

Some of the ethnic leaders reported sending their own missionaries to Asia and South America. Despite their frustration with FMB policy, several said they felt guilty about diverting funds from the Lottie Moon Christmas Offering for foreign missions to support their own missionaries.

Isam Ballenger, board vice president for work in Europe, the Middle East and North Africa, said the "Lone Ranger style" of missions is not the way to go. "No one church can do what we can do together," he said.

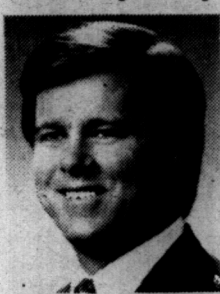
During the meeting, the ethnic leaders made plans to attend Foreign Mission Board trustee meetings.

"Trustees will see, hear and feel our heartbeat and minds now," said Daniel Sotelo, president of the Hispanic National Fellowship. "There is an open door that was not open before."

However, Bob Sena, pastor of a (Continued on page 4)

DiscipleYouth Workshop to be offered in Tupelo

Dane Blankenship, youth specialist in the youth section of the Baptist Sunday School Board, Church Training Department, will lead a DiscipleYouth Workshop in Tupelo, First Church, Feb. 24-25.



Blankenship

Before joining the Board, Blankenship was a minister of education and youth at Hephzibah Church, Wendell, N.C. A native of California, Blankenship was graduated from the University of New York in Albany.

The DiscipleYouth Workshop will train youth leaders, professional and volunteer, to help young people learn the basics of discipleship and evangelism. DiscipleYouth can help young people have a quiet time, pray, study the Bible, discover prospects, witness, memorize scripture, and take worship notes.

DiscipleYouth I and DiscipleYouth II will be offered.

DiscipleYouth I material fees are \$35.00. DiscipleYouth II material fees are \$45.00. A spouse may attend and receive no materials for \$10.00. The workshop will begin at 7 Friday evening and conclude Saturday at 4:30. For further information, contact the youth consultant in Church Training, Robin D. Nichols, at 968-3800.

Morgan warns of misstep; board OK's successor guides

By Toby Druin

DALLAS (BP) — With a warning fresh in their ears that a misstep could undermine integrity and trust and bring a ruinous "instant exodus of major agency accounts," trustees of the Southern Baptist Annuity Board approved guidelines they will follow in seeking a successor to President Darold H. Morgan.

Trustee Chairman B.J. Martin of Pasadena, Texas told the Baptist Standard, Texas Baptists' weekly newspaper, he expects to name a search committee within a week or 10 days to seek a new president. The trustees met Jan. 30-31 in Dallas.

Morgan, who will be 65 next March, announced last fall his intention to retire. The trustees' administrative policies committee was given the responsibility to draw up a set of guidelines the board would follow in seeking his successor.

The committee, with the assistance of Hay Management Consultants of Philadelphia, brought its recommendations to the board at its Dallas meeting. The recommendations included a new organizational structure as well as the presidential guidelines, which were approved unanimously.

The guidelines specify that the president will be an ordained Southern Baptist minister, recognized and capable of broad acceptance and support within the convention. He should have a demonstrated understanding of financial management, be approachable while not intimidating, with exposure to issues in insurance, investments or annuities on an institutional basis.

His experience should indicate management breadth or high potential, and he should have outstanding public presentation and public meeting skills. He should be able to negotiate in conflict situations and defuse charged situations and should be clear in vision and have the ability to communicate that vision.

He should be a respected and cooperative Southern Baptist with a solid record of service and have potential for several more years' service.

The new president should be able and willing to distinguish between spiritual and financial activities, have empathy with board participants, have a lifestyle that conforms with the Southern Baptist value system and a professional image and spiritual conviction to assure continuing positive

relations with large institutions and agencies.

The only educational guideline laid down was that his credentials be "satisfactory."

Much of the trustees' discussion was about the first guideline, that the new president be an ordained Southern Baptist minister. Layman Pat Baughman of Hilton Head Island, S.C., who chaired the administrative policies committee that drafted the guidelines, said that in the initial discussions the committee felt the new president should be an experienced financial person.

"It would be simple if we were dealing just with the outside (non-SBC) world," he said, "but as we talked with trustees around the convention, it became more apparent one of the key credentials was that he be a minister."

Morgan, who was pastor of Cliff Temple Baptist Church in Dallas when he was elected to succeed R. Alton Reed at the Annuity Board in 1972, noted the president of the board, founded in 1916, always had been a minister, although nothing in the charter or bylaws dictates it.

"The trustees have always said that we have to have the highest professional expectations in the staff," he said, "but at the heart of it is spiritual sensitivity." However, he added, "I don't think they are mutually exclusive."

In adopting the new organizational structure, the board had strengthened the internal operation, he noted. Under the new structure, the chief operating officer, currently layman Gordon Hobgood, oversees the entire Annuity Board operation while answering to the chief executive officer, the president.

"I don't want to be misunderstood," said Morgan, "but it takes a preacher to understand preachers." He also observed that most of the other Southern Baptist agency heads, with whom the Annuity Board president has a vital relationship, are preachers.

The guidelines are not "wooden" and would serve only as guidelines, trustees noted.

In his president's report before the report of the administrative policies committee, Morgan noted the board has been blessed with unusual harmony during the last decade of con-

trovery in the Southern Baptist Convention.

The board is strong and growing stronger, he said, "but is extremely vulnerable and fragile in this peculiar world of denominational currents which ebb and flow in such unpredictable ways."

He cautioned the board about its selection of a new president, urging members to lay aside "personal bias" and to make decisions based only in view of "the Lord's will for what is best for the Annuity Board."

Tens of thousands of Southern Baptists are secure in their confidence in the board, he said.

"One misstep, one confrontational board meeting, one publicized liability suit emerging out of what some construe to be poor fiduciary responsibility — just one — and I predict you will see an instant exodus of major agency accounts which would be devastating, ruinous, an irretrievable loss and an immediate stoppage of significant amounts of money from the churches," he said.

Benton-Tippah call new DOM

Bill McCreary is the new director of missions for Benton and Tippah associations. He moved from the



McCreary

New Orleans Seminary.

He served as a summer missionary with the Home Mission Board in Iowa in 1969 and has made four trips to Honduras with medical and construction teams from Carroll and Montgomery associations.

McCreary served with the U.S. Army with a tour of duty in Germany in 1962. He is married to the former Linda Ballard of Winnsboro, La. They have two children, Melinda Leigh, 10, and Jeremy Wayne, 8.

Sunday School Board finalizes plans for new office tower

By Tim Nicholas

Trustees of the Baptist Sunday School Board approved a title for their new commentary, finalized plans for a new office tower, and gave \$400,000 toward retiring the debt on the new SBC building during their winter meeting in Nashville Feb. 13-15.

The \$400,000 was aimed at reducing the amount deducted from SBC agencies' operating budgets by about 2 percent in order to pay off the remaining \$2.3 million building debt.

Taken from the board's contingency reserve, the money is only a portion of that given to SBC building endeavors by the self-supporting institution. The Sunday School Board gave \$1.2 million in 1960-63 for the

previous SBC building, and \$400,000 of land value in 1983 for the site of the new building which is adjacent to the Sunday School Board. The total would be \$2 million.

The idea for the gift came from BSSB President Lloyd Elder. Trustees approved the idea unanimously. Some would have offered the entire amount of indebtedness had it not been pointed out that some of the agencies have a bigger contingency reserve than the Sunday School Board. The board's fund totals \$22.8 million.

The gift must be approved by the SBC Executive Committee.

The new commentary will be entitled "The New American Commentary," with a front-line or subtitle of "An Exegetical and Theological Exposition of Holy Scripture." The commentary is being written from the perspective of inerrancy and the title is similar to an out-of-print commentary written by Baptists at the turn of the century. That commentary was "The American Commentary."

Editors of the commentary agreed the title should not exclude possible readers by having the name Southern Baptist included. Paige Patterson and Russell Bush both spoke to trustees in favor of the title as adopted. "Is there such a thing as a Presbyterian Commentary?" posed Bush. He said if it is named for Baptists others will not pick it up. Patterson said the commentary will be identified as a Baptist product without turning away readers and as reflecting the inerrancy doctrine without singling it out.

The first set of manuscripts for the commentary is due to the editors in 1990 and the first volume is set for release in June of 1991.

The new office and conference tower will be placed on top of the existing operations building which fronts 10th Street in Nashville, and will give an additional nine floors of office and conference space making floor space at the entire Sunday School Board total one million square feet. Estimated date of completion is September of 1990. It will be funded through the fixed asset reserve of the board.

Cost of the addition will be \$15.5 million, according to the lowest bid and other fixed costs. The lowest bid came from Patten Construction Company.

In a major rehauling of curriculum materials, the trustees approved the deletion of 11 periodicals and the ad-

dition of nine. Basically, the Life and Work curriculum will be redeveloped toward larger churches and the Uniform lessons will be aimed at smaller churches. The Bible Book series was expected to remain unchanged.

A pricing adjustment of 12.7 percent will be phased in over the next several years toward the introduction of the new and revised materials in 1991. Meanwhile, a price increase of about seven percent for literature was approved to begin with April 1990 issues, to be amended as necessary by the administration.

In other business, the trustees: — approved a change in the name of the Church Training Department. Beginning October 1, 1989, the new title will be Discipleship Training Department. That name change will more accurately reflect the work of that department among Southern Baptist churches and will help in defining the aim of the program to aiding in the area of developing believers.

— approved plans for a BSSB Centennial celebration, June 1990-June 1991. Trustees were told that the major expenses for the celebration will come from existing operating budgets. A comprehensive history of the board is being written by Leon McBeth for publication by the board's Broadman Division in June 1990.

— declined to add any more trustee meetings to the two existing meetings and the four executive committee meetings. President Elder said full board meetings cost about \$45,000 each and take his own office about two months to prepare for, not including the time of other offices of the board. About 20 trustees voted against the recommendation of the general administrative committee to keep the number at two.

— revised from the floor a plan to pay for all insurance premiums of employees who retire after three years of service. The plan for payment was graduated so that those with fewer than five years of service will have to pay for their own insurance premiums past that received from Medicare. The plan approved defines the limits of liability of the Sunday School Board toward its retired employees. It was termed "rich" by trustees familiar with retirement programs elsewhere.

The next trustee meeting is set for Aug. 7-9, 1989 at Glorieta, N.M.

Ethnics express frustration

(Continued from page 3)

Hispanic Baptist church in Atlanta and member of the Hispanic fellowship's executive committee, said, "I will stand on the sidelines waiting to see what takes place." He said he had attended similar conferences unrelated to the Foreign Mission Board which had instigated no action.

Other concerns expressed by ethnic leaders at the conference included:

— None of the 80-plus Foreign Mission Board trustees is ethnic; nor does the board staff have ethnic vice presidents. About 2,500 Hispanic congregations are in the Southern Baptist Convention, yet none of the board's employees other than DeOliveira is Hispanic.

— Ethnic want brochures and videotapes about foreign missions to be produced in languages other than

English. The Southern Baptist Convention is composed of about 88 language groups.

— Furloughing missionaries should speak in ethnic churches as well as English-speaking churches.

— Newly appointed missionaries could work with ethnic churches in the United States before going overseas. Many missionaries already are doing this before appointment, Parks said.

— Some missionaries maintain obviously American lifestyles overseas rather than lifestyles like those around them, several leaders claimed.

However, Harlan Spurgeon, board vice president for mission management and personnel, asked ethnics not to judge more than 3,800 Southern Baptist missionaries based on the example of a few.

CHILDREN'S PAGE

Pen Pal Club

Anyone, ages 6 through 12, who wishes to meet a Pen Pal through the Baptist Record may do that by sending name, address, age, and name of church. Names will be listed monthly on the Children's Page.

Note: The Baptist Record does not match one pen pal with another. We only print the letters that are mailed to us. Those who want pen pals should choose the names to whom they wish to write, and do so.

Dear Sir:

I am a GA leader at First Baptist Church in Jacksonville, Arkansas. While I was in Natchez, Mississippi, I saw a copy of the Baptist Record at the home of my mother-in-law, who is a member of First Baptist in Natchez, and read that your Children's Page editor was accepting Pen Pals. Several of our girls expressed an interest in pursuing this, so I'm sending you the required information.

Thank you for letting us participate in your program and for allowing us to share Jesus' love with Christians in another state.

Sincerely,
Carol Ann Bush

Here are the girls from Arkansas:

Erin Hines
152 Pike Ave., Jackson, AR 72076
First Baptist Church,
Age 10
Jacksonville, AR

Shannon Elliott
112 Tecumseh, Jacksonville, AR
First Baptist Church,
Age 8
Jacksonville, AR

Sarah Hampton
115 Berkshire
Jacksonville, AR 72076
Age 9½
First Baptist Church,
Jacksonville, AR

Carrie Davis
800 S. Towering Oaks,
Jacksonville, AR 72076
Age 10
First Baptist Church,
Jacksonville, AR

Amy Johnson
107 Lexington, Jacksonville, AK 72076
Age 9
First Baptist Church,
Jacksonville, AK

Dear Baptist Record,

My name is April Salim. I live in Meridian, MS. I am 9 years old. I have brown hair and brown eyes. I go to Long Creek Baptist Church. My address is Rt. 7, Box 399-C, Meridian, MS 39301. I am in 3rd grade and I would like to have a girl pen pal.

Sincerely,
April Salem

Dear Baptist Record,

Hi! My name is Bryan Hall, and I would like to have a pen pal. I am in 6th grade. I am 11 years old. I have brown hair, and brown eyes. My address is Rt. 1, Box 141, Sledge, MS 38670. I go to Hollywood Baptist Church.

Sincerely,
Bryan Hall

Dear Baptist Record,

Hi! My name is Jamie McKee and I would like to have a pen pal. I'm nine years old and in the third grade. I have blonde hair and blue eyes. If anyone would like to have me as a pen pal then please write me at this address.

Jamie McKee
c/o Ruth Peacock
Rt. 2, Box 675
Mathiston, MS 39752

P.S. I go to the First Baptist Church in Mathiston.

Sincerely Yours,
Jamie

Dear Baptist Record,

Hi! My name is BreAnn Beasley. And I would like to have a pen pal. I have brown hair and brown eyes. And I am 7 years old. And I am in 2nd grade. My address is Rt. 5, Box 361, Waynesboro, MS 39367. I go to Chicora Baptist Church.

Sincerely,
BreAnn Beasley

Dear Baptist Record,

Hi! My name is Angie Hale, and I would like to have a pen pal. I am in the 5th grade. I am 10 years old. I have brown hair, and brown eyes. My address is:

Rt. 2, Box 412-A
Sledge, MS 38670

I go to Hollywood Baptist Church.
Sincerely,
Angie Hale

Dear Baptist Record,

Hi, My name is Tara Purdon, and I would like to have a pen pal. I am in the 6th grade. I am 12 years old. I have blondish brown hair, and blue eyes. My address is Tara Purdon, P. O. Box 191, Sledge, MS 38670.

Sincerely,
Tara Alisha Purdon

Dear Baptist Record,

Hi, My name is Ashley Purdon and I would like to have a pen pal. I am in the 5th grade. I'm ten years old. I have blonde hair and blue eyes. My address is P. O. Box 191, Sledge, MS 38670. I go to Hollywood Baptist Church.

Sincerely,
Ashley Purdon

Dear Baptist Record

Hi, My name is Dawn Davis, and I would like to have a pen pal. I am in 6th grade. I am 11 years old. I have brown hair and brown eyes. My address is: Rt. 2, Box 76, Sledge, MS 38670.

I go to Hollywood Baptist Church.
Sincerely,

Dawn Davis

Dear Baptist Record,

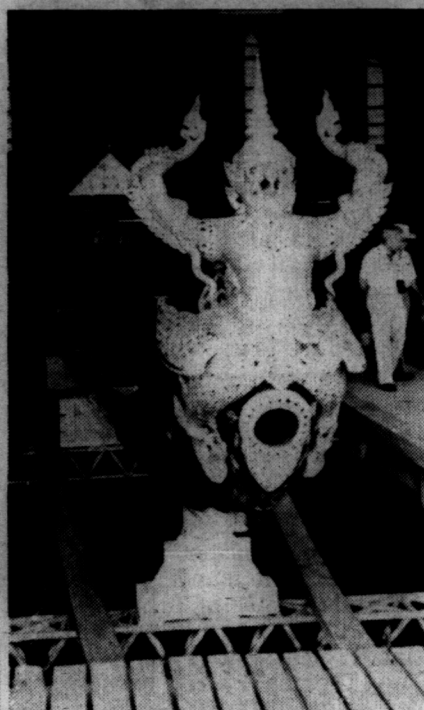
Hi! My name is Meiko Roby, and I would love to have a pen pal. I'm in the fourth grade and I'm nine years old. I have black hair and brown eyes. My address is Rt. 1, Box 309, Macon, MS 39341. I go to Sylvian Ridge M.B. Church. I would like to have a girl pen pal.

Sincerely,
Meiko Roby

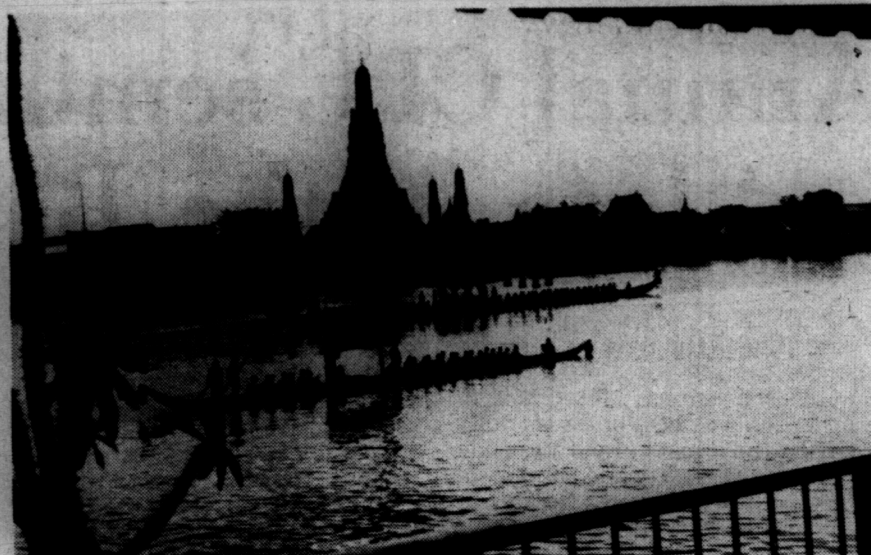
Dear Baptist Record,

Hi, My name is Hudd Byard, and I would like to have a pen pal. I am in 5th grade. I am 10 years old. I have blue eyes and blonde and brownish hair. My address is, Rt. 1, Box 214, Crenshaw, MS 38621. I go to Hollywood Baptist Church.

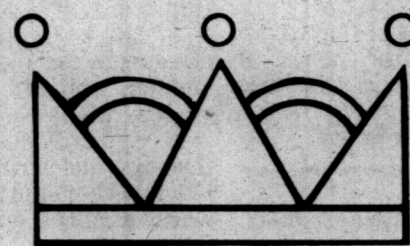
Sincerely,
Hudd Byard



One of the gunboats used by former kings of Thailand, one of the "Monkey Barges" (in dry-dock) The cannon hole (between the knees) was used in earlier days. (Photo by Maxine Stewart)



Some of the 51 barges in the royal barge procession in Bangkok, Thailand, a ceremony conducted on the CHAO PHRAYA RIVER (River of Kings) in celebration of His Majesty King Bhumiphol Adulyadet's 60th birthday. (Photo by Maxine Stewart)



Golden barges celebrate king's birthday

By Maxine Stewart

sawang trained for 17 years to sing the solemn Royal Barge song uninterrupted for one hour.

The oarsmen thought it the greatest honor to be chosen to take part in the rowing of the barges in the Royal Barge Procession. Some of the naval officers, had to draw lots for a place, because there were too many volunteers.

For rehearsals on land, the oarsmen were paid a daily allowance of 5 baht each (\$20 U.S.). For dress rehearsals, they received an extra payment of 20 baht (\$80 U.S.) each day.

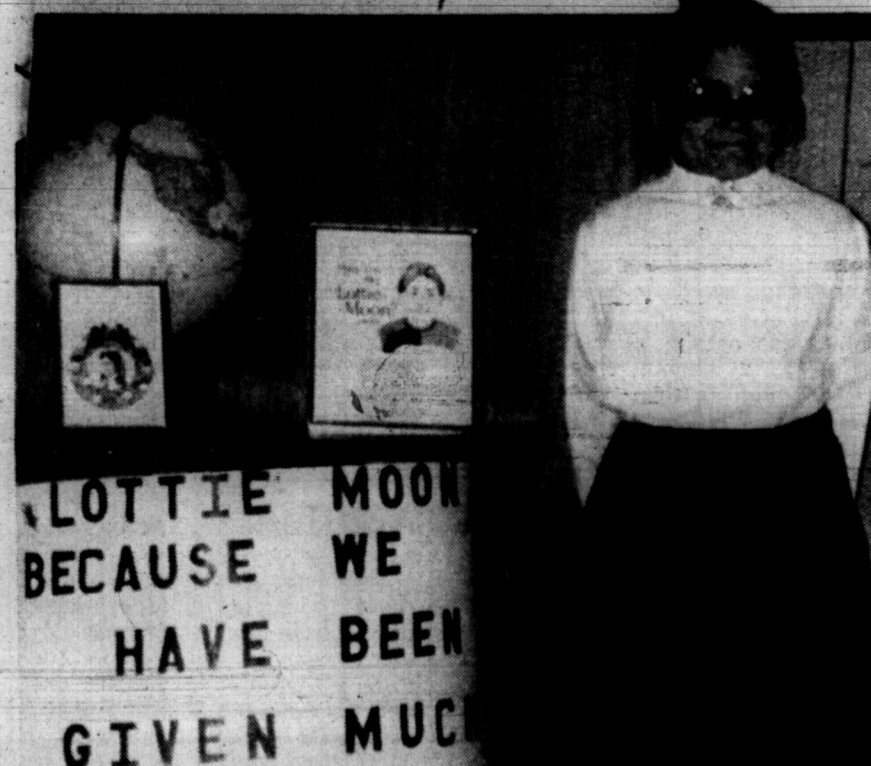
Even back in the 13th century, barges were used for transporting kings to state festivals and religious ceremonies, and also for carrying

soldiers in time of war.

Tens of thousands of Thais and foreigners crowded the banks of the Chao Phraya River in 1987 to see the grand event. The procession of the 51 barges, most of them elaborately decorated, were rowed by 2,100 oarsmen of the Royal Thai Navy.

Those who knew that the King of Thailand was coming in the Royal Barge Procession on his 60th birthday made great preparation for it. Can it be said that Christians, knowing that Jesus Christ, the King of Kings, is coming again one day, are also making great preparations for his coming?

Maxine Stewart is a missionary to Thailand.



"Little Miss Lottie Moon"

Little Miss Lottie Moon, pictured above, is portrayed by Athena Rutherford of Pilgrim's Rest Church in Panola County. Each Sunday in December, 1988, one of the GAs at Pilgrim's Rest dressed as Lottie Moon, and told about some of Lottie Moon's work as a missionary in China. "We believe this helped us exceed our Lottie Moon Christmas Offering goal," said Dot Heath. Jerry Smith is the pastor.

Lt. Commander Mongkol Saeng-

The reality of holiness

By Dennis K. McIntire

Ascribe to the Lord the glory due his name; bring an offering and come into his courts. Worship the Lord in the splendor of his holiness; tremble before him, all the earth. Say among the nations, "The Lord reigns" (Psalm 96:8-10 (NIV)).

What is it, beyond his unchanging, all-powerful, infinitely knowing presence, that moves, even compels us to worship God? In a nutshell — God is holy. Isaiah shows us the one characteristic that uniquely describes God. He is different from any other being, for he is complete — the infinite perfection. Psalm 111:9 states that even his name is holy.

Our worship must affirm the holiness of God. We must acknowledge and understand his holiness for our worship to be effective. Psalm 96 gives us help in accomplishing these awesome tasks. Indeed, verse 9 is the simple but certain key that unlocks the worship experience.

A great confrontation takes place when these elements come together and the sinful worshipper encounters the holiness of God. The sin is magnified. Confronted with the ultimate standard, our shortcomings become absolutely real. We simply do not measure up to THE standard. God

McIntire

is holy — man is not, and therein lies the problem. When we encounter the holy God, we are overwhelmed by our own sinfulness. The result is fear, humility and reverence.

Isaiah perceived the holiness of God, and the posts of the place were moved at the voice of God's attending angels, and the room was filled with smoke. What was his response to God's holiness? His sin became overwhelming and he cried, "Woe is me, for I am ruined! . . . for my eyes have seen the King, the Lord of hosts." He had seen a vision of God's holiness and was devastated by his sinful state.

The great fear today is that our understanding of God's holiness is too shallow. Our personal relationship with God has become almost human, perhaps even "buddy-buddy." Our God is living, eternal, glorious, majestic, merciful, holy God. Those who would worship him must come in humility as broken sinners, recognizing he loves us anyway. That thought should elicit great shouts of praise and joy — a fitting climax to the worship celebration. We cannot worship God correctly, except with reverence and "in the splendor of his holiness." We must return to the scriptural teaching of God's complete and awesome holiness in order to be filled with the gratitude and humility that characterize true worship.

McIntire is minister of music, Midway Church, Jackson.



Powerline for teens

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No excuse for taking drugs

QUESTION:

I'd really like to hear any advice you can give me on temptation. Although I am very happy in Christ, I am terribly afraid that I'll break down to drugs. I can't find specifics in the Bible against them. It seems that I should at least be open-minded to try them and give them a chance. Does the Lord really care?

ANSWERS:

It's difficult to imagine anyone who is really happy with life itself wanting to cloud his mind with any

kind of drugs. It seems to me that God would be awfully offended by anyone who chose to rob the mind of its ability to see reality and make valid judgments.

Even in its most temporary form this is the essence of drug use — some reality is eclipsed and some fantasy created. A man who was a drug addict for over 20 years said in all those years and in his dealing with thousands of addicts, he never knew one of them who didn't think that he had complete control of his life. He also said that any abuse of drugs at all is already symptomatic of an inability to face life and its realities.

There is no possible use for chemicals which distort the mind in either major or minor degree.

To interpret the Great Commission in 1988-89, it is necessary to understand what constitutes the "world" into which Jesus commands his followers to go. The world is comprised of:

25 regions; 252 countries with 2,000 major civil divisions; 3,200 rapidly

growing metropolises (mother cities) of more than 100,000 population each, housing 1.4 billion people, of which 300 are megacities (more than 1 million population), housing 800 million souls. The world consists of 11,000 distinct ethnolinguistic peoples speaking 7,000 languages.

Thursday, February 23, 1989



Faces and places

by Anne Washburn McWilliams



To Ruidosa — with love

In Ruidosa on the Texas-Mexico border, a woman arrived at the temporary dental clinic clothed in her prettiest dress; that night she was to be baptized in the Rio Grande. Sometimes the Los Barrancos Church had baptismal services inside, but many, including this woman, wanted to be baptized in the river "where God could see" them.

Dentist David Miller from Hattiesburg, Mississippi, set to work drilling the decay out of the woman's teeth. About time he had ground out big holes in several molars, the pastor sent word it was time for the patient to be baptized. Not wanting to miss her turn, she rushed away. The dentist said he didn't know how she could stand to be baptized with those nerves in her teeth exposed. But reports filtered back to him that she came up from the water with a glorious look of happiness on her face. By the time she got back to the chair — the temperature was so high — her dress had already dreid. (David said he's seen a temperature reading of 120 degrees in nearby Presidio at 8 p.m.)

Eleven times David and Alice May Miller have traveled to Ruidosa in the Rio Grande valley to give of their vacation time in ministry to Mexicans. Each time has taken about ten days, five for driving roundtrip in a motor home (1,100 miles one way) and 4½ days to work there. This year, he at 75 and she at 69 say they plan to go again if they are able to rent a motor home again.

In 1975, a youth group from First Baptist Church, Hattiesburg, traveled to Los Barrancos, Mexico to conduct a Bible school. Their reports of needs of the poverty-stricken people and the lack of medical and dental care led David Miller to decide to go and set up a dental clinic in Ruidosa, Texas, across the border from Los Barrancos, since he was not licensed to practice in Mexico. (Ruidosa the Millers jokingly called a two-shot town. It could all be captured with two shots of a camera.)

Patients would come walking to the clinic from Mexico, in the scorching heat, sometimes wading the Rio Grande, sometimes crossing on a small swinging footbridge. If the river happened to be higher, they waded in water waist deep, carrying children on their shoulders. When a boat became available for crossings, it would charge 25 cents, and some patients didn't have 25 cents.

After six mission trips to Los Barrancos, the Hattiesburg youth groups stopped going. Then the Millers went once with Billie Jean and Gene Williams, and once with Judy and Joe Thrash. Other times they have gone alone. Mrs. Miller has served as dental assistant, translator, and, in her words, "general flunky." To be better able to communicate, she studied Spanish two years at USM.

The number of patients grew from 12 (one child) in 1976 to 53 (16 children) in 1984, and has continued to climb since. Miller would work from 8 a.m. until after 1 p.m. each day, rest a couple of hours for lunch, and then work until 9 p.m. If he were there during a revival at the church or on a Sunday night, he would just keep working during the church service,

because people were there, ready for his help. He'd finish a patient, send him or her to church; then the next one would leave church and come to the chair — like a relay.

First patients who came were those with toothaches. Later, many returned for check-ups or fillings. The first year Miller did not take equipment to do fillings. He reports that John D. Thomas of Hattiesburg paid half, and he himself paid half, the price of equipment so he could take it with him in ensuing years.

Daniel Sanchez, pastor of the Mexican Baptist Church in Los Barrancos (who lives in Ruidosa so his ten

children could go to school there), helped to inform neighboring villages about the clinic. He explained to the people that the clinic was a ministry in the name of Jesus Christ. His own family also benefited from it. One

of his daughters, Elvira, now a student at Baptist Bible Institute in Texas, last year came to Mississippi to spend a month with the Millers while Miller did all her dental work.

"I did it all in one day," he recalls — a new bridge, root canal, and quite a few crowns. When the lab man heard the doctor was doing this work without charge, he contributed his services also. The Rio Grande River Ministry, (of Texas Baptists and the Home Mission Board) paid her transportation to Hattiesburg.

The Millers gave Bible story color books to the children and books on prayer or the story of the Prodigal Son to the adults. He gave a ring to every child who actually sat in the dental chair. He explained that they could not take a ring home to a sister or a brother who did not come to have teeth checked.

Miller said it was rewarding to him



Alice May and David Miller in Ruidosa, Texas.

to see the response to the service he gave, to see the growing numbers of people returning, showing evidence they were taking better care of their teeth.

They have watched many of the Mexican children grow up. Their own four children are Sharon (Mrs. James Sabin), Hattiesburg; David Miller Jr., who teaches at North Carolina State University; Gilbert, a county agent in Bamberg, S.C.; and Fred, chef at the Riverview Cafe under the Brooklyn Bridge in New York City. Also they have four grandchildren.

In Hattiesburg, Mrs. Miller teaches English to internationals. Both she and her husband work in an adult department in Sunday School at First Baptist Church. She said, "At home, we often depend on our own strength and forget to depend on the Lord. In Ruidosa, we realize how completely dependent we are on God. Regardless of how big our needs on those trips, God has always met them. He has given David strength for the long hours of work."

"That's why Philippians 4:19 and Ephesians 3:20 are two of our favorite verses: 'My God shall supply all your need . . . Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory . . .'"



David Miller examines a Mexican child's teeth.

Just for the Record



Pictured are members of New Hope Church, Foxworth, with perfect attendance in Sunday School for the church year 1987-88. B. B. Stringer (insert) has had perfect attendance for 33 years. Bud Parker is pastor.



Area pastors and church leaders gathered on the Clarke College campus on Feb. 1, at 9 a.m. to participate in a Baptist Doctrines Clinic. This event was sponsored by the Church Training Department, Baptist Sunday School Board. Director was Nolan Howington, retired, Church Training Dept., BSSB. Lunch was served to those attending.

Stringer

First Church, Okolona, will hold a Sunday School Growth Conference for Chickasaw Association, March 2 at 7 p.m. until 9 p.m. Neil Jackson, Jr., growth consultant with the Sunday School Board, Nashville, will lead the conference.



Wilson



Ellis

Higher Education Appreciation Day, Working for Academic Excellence, an award of the office of Mississippi Institutions of Higher Learning, in given each year to one faculty member and one student from each of Mississippi's institutions. Those selected from the Clarke College campus for the 1989 school year are Dale Ellis, Walnut Grove, and Ted Wilson, instructor of sciences at Clarke. Awards day was Feb. 21, in Jackson, where these honorees met with their respective legislators, Senator Buddy Bond, Rep. Bennett Malone, Senator Alan Heflin, and Rep. Raymond Comans.

The Mississippi College Concert Choir will present its spring concert on campus Tuesday, March 7, at 8 p.m. in Provine Chapel climaxing a spring tour. The concert is free and open to the public.

The tour, scheduled for Feb. 28-March 5, will include appearances in Louisiana, Alabama, and Mississippi. Concerts will be performed in churches, high schools, and colleges.

The choir of 60 voices selected by auditions is under direction of Richard Joiner, head of the Department of Music. The assistant conductor is Ron Kegley; organist is Billy Trotter; student accompanists are Susan Banes and Trudi Freeman.

Three churches will sponsor Senior Adult Enrichment Day

"Senior Adults Reaching Senior Adults" will be the theme of Senior Adult Enrichment Days to be observed in South Mississippi at First Church, McComb, First Church, Laurel, and First Church, Gulfport on Tuesday, March 14.

The principal messages will be brought by V. L. Stanfield, retired from New Orleans



Alexander

Seminary, at Laurel; John Alexander, retired Stewardship director, MBCB, Brookhaven, at McComb; and Allen Mosely, pastor of Bayou View Church in Gulfport. Each program will begin at 10 a.m. with registration at 9:30 and adjournment at 2:30 p.m. Luncheon will be served by the host church and the cost is included in the registration fee.

Senior adults and their leaders who attend the McComb session should send their registration fees of \$3.50 to Talmadge E. Smith, Box 363, Brookhaven 39601 by March 10.

Those attending at Laurel will send the registration fee of \$5 to Billy G. Johnson, Dixie Baptist Church, Route 9, Box 1814, Hattiesburg 39401 by March 9.

To register for the Gulfport sessions send \$6 to Roger Alewine, Drawer 70, Gulfport 39501, by March 10.

Among other participating in the program at Laurel will be Red Ruffin, Laurel; W. Levon Moore, Kosciusko; Tom Myers, Prentiss; and Bill Pearson, Hattiesburg.

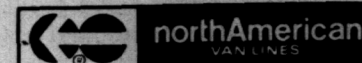
The McComb program people will include Odean Puckett, Natchez; David Millican, McComb; George Ferrell, New Prospect, Lincoln County; Ed Nunnery, FBC, Magnolia; and Cecil Crawford, FBC, McComb.

Gulfport leadership will include Randy Riley and Roger Alewine, FBC, Gulfport. Senior adults or senior adult music groups will furnish music leadership and special music.

Areas seven, eight, and nine are composed of 21 south Mississippi

associations but attendance is not restricted to these churches. Other area meetings are announced for April 13 at First Church, Yazoo City, Woodland Hills, Jackson, and Poplar Springs Drive Church, Meridian. The Spring Enrichment Day will conclude May 2 at First Church, Starkville, First Church, Batesville, Immanuel Church, Greenwood and First Church, Booneville.

The sessions are sponsored by the Senior Adult Ministry, Family Ministry Section of the Church Training Department, MBCB.



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Names in the news



Mrs. Herbert L. (Annie) Rucker is pictured receiving a pin for 33 years perfect attendance in Sunday School. Presenting the pin is Sunday School superintendent Davis Bond, Hickory Church, Hickory. Over the past 33 years, Mrs. Rucker has attended 41st Avenue Church, now Calvary; Oakland Heights Church and Westwood Church, all in Meridian, and for the past two years has been a member of Hickory Church.

Michael Williams is a semester missionary, from the Home Mission Board to North Delta Association. He will be working there until the middle of May, principally at the association's Ministry Center. He is a native of Winchester, Va., and a recent graduate of Virginia Commonwealth University.

Paul E. Bennett, who recently received the M.Div. degree at New Orleans Seminary, is available for a position as minister of youth, minister of education, associate pastor, or pastorate. Contact him at 4411 Walnut Street, Pascagoula, MS 39567, or call (601) 769-5067.

Charles E. Evans, 65, died Feb. 9 in his hometown of Atlanta after a four-year bout with leukemia. Evans and his wife, the former Betty Young of Insull, Ky., were appointed Southern Baptist missionaries to Kenya in 1958 and began Baptist work in the Kitale area. Before poor health forced him to leave Kenya in 1986, he had worked in three areas of the country besides Kitale.

Blue Mountain College Department of Music will present Rick Andrews in a piano recital on Feb. 28, at 8 p.m. in the Garrett Auditorium. Andrews received the bachelor and master of music degrees in piano performance and the master of music degree in piano pedagogy from Southern Methodist University and the doctor of musical arts degree in piano performance at the University of Colorado. The concert is free.



Mrs. Robert Elliott was recognized for her services as both a teacher and previous director of child care at Calvary Church, West Point, on Feb. 6.

Mrs. Arcola, as she is known to the church and the children, was presented with a corsage and a personalized Bible during the morning worship hour. Walter Frederick, pastor, (pictured) commented about her 17 years of service and stated that "she has touched more hearts personally in her work for Christ than I will through my preaching."

A reception hosted by the child care committee and director, Mrs. Donna Letson, was held in the afternoon.

Carey evening classes begin next week

The Division of Lifelong Learning in the Evening School of William Carey College will offer courses in English literature, management, mathematics, psychology, real estate, retailing, and speech during a ten-week spring term enrolling the week of Feb. 27.

Graduate courses will be offered in English literature, child psychology, and social psychology.

Academic advisement is available for those who need it.

For details on spring term courses call (601) 582-6103 weekdays between 8 a.m. and 4 p.m. Call (601) 582-6213 after 4 p.m.

Revival dates

First, Aberdeen: March 5-9; Sunday, 7:00 p.m.; Mon.-Thurs., 11:45 a.m., luncheon and service, and 7 p.m.; Jim Futral, preaching; J. M. Wood, singing.

In Costa Rica, 200,000 paraded in capital city supporting a crusade — 9,000 professed Christ.

Senior Adult Corner

Center Hill senior adult men promise to help widows with maintenance jobs

The Senior Adult Men's Bible Class of Center Hill Church, Hamilton, having discovered approximately 60 widows living in the community, decided to begin a ministry of visitation and helpfulness with miscellaneous maintenance chores.

Dividing the territory among the class members, the first visits were made Sunday afternoon, Feb. 12. In keeping with the Valentine season, copies of a Valentine poem were personally delivered to each home. Below the poem, another line was printed, "Any miscellaneous maintenance

needed in home, call 343-5591 stating problem."

"It would be hard to say who received the greater blessings, the givers or receivers," reported the teacher, Marvin E. Taylor.

Members of the class are Clinton Scott, Frank Cockerham, Wade Smith, Roy Ratliff, Roy Fairchild, Dalton West, J. W. McLemore, Alfred Finch, Durwood House, Norman Reese, Lester Pounders, John Allen Cockerham, Trellis Blanton, Pete Lancaster, and Buck Baggett.



First Church, Mount Olive, heard special music, Sunday morning, Feb. 5. The trio, pictured, has a combined experience of 270 years, left to right, are Mrs. Christine Beard, age 92; Mrs. Zoe Yates, age 88; and Mrs. Delia Flynt, age 90. LeBon Matthews is pastor.

Carterville goes to Honduras

Carterville Church, Petal, will sponsor its 11th mission trip to Honduras, Central America, Feb. 24 through March 3.

Working through the Honduras Baptist Medical/Dental Mission, teams have gone since 1979 to work in the remote areas 50 to 120 miles out of the capital city of Tegucigalpa. The trip this year will carry the team to the village of Orlingo and will be the furthest they have ever traveled from the capital city.

The team will consist of a medical group, dental group, pharmaceutical group, translators, cooks, and those who will share God's Word. Joining the team in Honduras will be several nationals who will assist.

Leland Hogan, pastor of Carterville, says, "The direct involvement of our church in foreign and home missions is one of the main reasons for the growth of our church. God has commissioned us to 'go' into all the world."

Revival dates

Zion Hill, Wesson: March 5-10; Sunday services, 10:45 a.m., dinner following morning services; Mon-Fri., 7 p.m.; Jackie Cooke, pastor of North Columbia, Columbia, evangelist; David Douglas, minister of music at Zion Hill, music; J. Frank Smith, pastor.

Friendship, Aberdeen: March 5-10; David Skinner, evangelist; Hubert Greer, music evangelist; Todd Bowen, pastor.

Video tape prepared for Week of Prayer for Home Missions

"Pray that they may believe" is a 40 minute video tape profiling eight home missionaries. It was prepared by the Home Mission Board as enrichment material for the Week of Prayer for Home Missions.

The tape is available on a free-loan basis. Write to: Department of Broadcast Services, Mississippi Baptist Convention, Box 530, Jackson, MS 39205-0530. A tape may be purchased from the Home Mission Board for \$13.95.

First, Houston to host woman's conference

First Church, Houston, is hosting a woman's conference, "Getting Your Life In Balance," March 4, from 8:30 until 4:40. One of the guest speakers will be Marilee Horton, who has written several books and many articles for Christian publications. She has appeared on national television programs which include Focus on the Family, The 700 Club, and Eagle Forum.

Jane Bowles is the conference chair and Joetta Tillman is the co-chair. Mrs. Bowles states, "The potential spiritual growth this conference can offer women of this area will be our motivation and the Lord will be our motivator."

Others to participate in the conference will be Nona Smith, Spiritual Warfare; Mrs. Earl Kelly, What Makes A Happy Wife; Janie Diaz, Caring In Time Of Crisis; and Verla Pettit, What We Can Do For Others.

Registration is \$10.00, and includes lunch. For more information, call 456-5311 during the day and 456-2517 after 4:30 p.m.

Weatherford announces engagement

(Continued from page 3)

song will be the WMU centennial hymn, "God, Our Author and Creator." WMU celebrated its centennial in 1988.

The reception will be held at the national WMU Building on the outskirts of Birmingham. The couple is planning a honeymoon trip to Europe. They will live in Cincinnati.

Although Weatherford will retire Sept. 1, she will take accrued vacation the final weeks, making her last day in the office Aug. 11.

Weatherford made the announcement during a called meeting of all WMU national headquarters staff. She introduced Crumpler, who had flown to Birmingham the day before.

The announcement was timed to coincide with "Focus on WMU Week" on the SBC calendar, which also was the week of Valentine's Day.

Jackson County women's meet to be Mar. 3-4

Jackson County Association's annual Woman's Conference will be held March 3 and 4 at First Church, Pascagoula, on the theme, "Holding It Together."

Guest speakers are to include Joy Yates and Elizabeth Cooper of Yazoo City; Edna Langworthy of Pascagoula; and Janet Lukens of Biloxi. Laura Jones of Pascagoula will present special music.

The Friday session will begin at 6 p.m. and the Saturday session at 8:30 a.m.

Some of the topics to be addressed are social life, crises, career, family, finances, church responsibilities, and community affairs.

The registration is \$7.50. The deadline for registration is Feb. 27. For further information, contact the Jackson County Baptist Association, P. O. Box 1726, Pascagoula, MS 39567 (phone 769-7101).

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Churches adopt expanded plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Jan. 12 issue of the Baptist Record: Choctaw: Blythe Creek; Covington: Rock Hill; Gulf Coast: FBC Delisle; Hinds-Madison: Briarwood; Holmes-Leflore: Cruger and Calvary; Jones: Trinity; Lincoln: Gum Grove and Pearlhaven; Monroe: Hamilton; Neshoba: Bond; Pearl River: FBC Picayune; Pontotoc: Shady Grove; Prentiss: East Booneville; Sunflower: Ruleville; Wayne: Mt. Zion; Winston: Singleton and West End; and Yazoo: Bethlehem.

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Education Commission plans forums on Carey

The Education Commission of the Mississippi Baptist Convention is proceeding with the study of William Carey College as requested by the president and the board of trustees of the college. One phase of the study will be an audit done by a "Big 8" accounting firm. This will give a better understanding of the financial situation at William Carey, says commission chairman William Stewart.

The Education Commission is also securing the services of three men who are well qualified thorough education, training, and experience in Christian higher education to form a panel to make a careful and thorough study of the administrative practices, business management, and general operation of the college. The panel will be composed of top Baptist educators from out of state.

Two forums will be held by the Education Commission to give interested persons an opportunity to

meet with the Commission to express their views about William Carey College. These sessions will be held in Hattiesburg and Jackson. The first will be held in Hattiesburg on March 30 and 31. The second session will be held in Jackson on April 6 and 7.

Persons desiring to meet with the commission in one of these sessions are asked to make a request in writing. Forms for making the request will be printed in the Baptist Record. Those individuals making a request will be given a time to meet with the commission. The commission will meet with each person one at a time. As many individuals as the time allows will be heard. Requests will be honored in the order in which they are received.

"The Education Commission calls upon all Mississippi Baptists to pray daily for our work during these days," says Stewart.

Ag missions foundation will meet in Greenwood

Agricultural Missions Foundation, Limited will hold its annual meeting on Feb. 24, at Immanuel Church, Greenwood. The business session will get underway at 4 p.m. and will be followed by a catfish dinner at 6 p.m. The general session will take place in the church auditorium, beginning at 7 p.m. The public is invited.

Program personalities will include Albert (Bert) Sutton, agricultural missionary to Brazil. Sutton will talk about the living water projects in Brazil, with emphasis on the garden work that he has done for the past several years. He will describe one of Southern Baptists' most expensive development projects and explain how the living water program has led to a gospel impact on the people with whom he has been working.

Sharing the platform with him will be Henry Ye, a native of Burkino Faso. Ye is pastor of several churches and, in addition, is an outstanding agriculturist. He has received a master's degree from Auburn University and a PhD degree in forestry from Duke University.

Bob and Jan Salley will provide special music. He is on the staff of the Brotherhood Commission, SBC.

Larry Cox, former agricultural missionary in Burkino Faso, now on the staff of Mississippi College, will preside during the evening session. Those who would like to share in the catfish supper need to notify AMF, P.

O. Box 388, Yazoo City, MS 39194 or call Gene Triggs, 746-4131, or Dick Stafford, 453-7374, as soon as possible.

William Carey announces Feb. 25 homecoming plans

HATTIESBURG — A 5-K Run for alumni and students will kick off a busy Homecoming day on Saturday, Feb. 25, at William Carey College.

The Class of 1939 will gather for a 50-Year Golden Anniversary Reunion at 10 a.m. in Crawford Hall.

There will be a general registration and visitation period starting at 10:30 a.m. in Wilkes Dining Hall West.

The annual homecoming luncheon and business session at noon in Wilkes Dining Hall will be presided over by the alumni president, Dave Bush of Hattiesburg. Activities will include election of alumni officers for the 1989-90 year, recognition of the Class of 1939, recognition of the 1969 NAIA Championship Baseball Team on its 20th reunion, and the presentation of Hugh Elton Bateman of Ellisville as "Alumnus of the Year." Homecoming Queen Shannon Robert and her court will be presented and entertainment will be provided by Carey students and the Carey Choral.

A "Down Memory Lane" bus tour of the campus and Hattiesburg will

follow at 2 p.m. The new Alumni Executive Council will also hold its first official meeting at 2 p.m. in Crawford Hall.

Mr. and Mrs. J. Ralph Noonkester will host a 3 p.m. reception in the president's home. Those honored will be Bateman, the Class of '39, and the 1969 baseball team.

A BSU Reunion, including supper, will be held at 4:30 p.m. in the Religious Activities Center in Lawrence Hall. Former BSUers who have not already made reservations may contact BSU Director Frank Bowers.

Basketball will wrap up the day's festivities as the Lady Saders host Mobile College at 5:30 p.m. followed by the men's game at 7:30 p.m. between the Crusaders and Mobile College. The Homecoming Court will be presented at halftime of the men's game.

Details of the day's events are available by writing: Alumni Office, William Carey College, Hattiesburg, MS 39401 or by calling (601) 582-6193.

Women in Ministry elects officers

BIRMINGHAM, Ala. (BP) — The Southern Baptist Women in Ministry steering committee met Feb. 4 and elected officers for 1989-90. Betty McGary of Houston, was re-elected president. She is minister to adults at South Main Baptist Church in Houston.

Other officers are Nancy Cole, St. Louis, vice president; Carol Causey, Birmingham, Ala., recorder; Donna Charlton-Starkes, Las Vegas, Nev., treasurer; Carolyn Bucy, Waco, Texas, program coordinator; and Sheila Black, Charlotte, N.C., membership coordinator.

Two committees also were named to explore issues relating to the continuity of the work of the organization. One committee will study its constitution and bylaws. The other committee will study the relationship between the Center for Women in Ministry, located in Louisville, Ky., and Women in Ministry.

The next steering committee meeting will be June 9 in Las Vegas, Nev., prior to the annual meeting of Southern Baptist Women in Ministry June 10-11.

Mt. Moriah marks double victory

January was a banner month for Mt. Moriah Church, Lincoln County. The WMU had challenged the church to give \$8,800 to the Lottie Moon Offering, and the church had already made a commitment to pay off a remodeling debt of \$40,000 without borrowing any money.

"Much prayer was given as we felt God leading us to sacrificial giving," said the pastor, Ronny Robinson. "God blessed as he always does when we commit ourselves to walk with him."

On Jan. 15, the church exceeded the Lottie Moon goal by \$80.00, and paid in full the balance on the remodeling, without borrowing money.

Faith Church sponsors banquet for internationals

Faith Church, Starkville, sponsored an International banquet on Feb. 8 with 220 in attendance including 110 foreign students and their families. The banquet was organized by the church's "Women of Faith," a women's mission ministry. Theme was "Sharing God's Love."

This banquet as a part of an ongoing ministry to Internationals who primarily attend Mississippi State University. In January the church began a conversational English class for Internationals after volunteers received training from Judge and Mrs. Robert Sugg of Jackson. Also, the church has a weekly Big A Club reaching children of Internationals.

An Interfaith Witness seminar is planned for March 7 at the church to aid in developing a witness to Internationals and various cult groups in the community. The sessions will be at 9 a.m. and at 7 p.m. Hollis Bryant of the Mississippi Baptist Convention Board staff will lead the seminars. Bill Garrett is pastor.

Just as a worm spins its cocoon and is safe inside with plenty to eat and is warm and snug, anchored to the tree, oblivious to the winter storms that prevail, so we can be anchored in God and his promises. No matter what happens, God is still for us and will deliver us, in time, to where our inheritance is waiting. — Linda S. Leach, Greenville

Mississippi Baptist activities

- 27-28 Pastor/Staff Sunday School Conference; Alta Woods BC, Jackson; 7 p.m., 27th-3 p.m., 28th (SS)
- Feb. 28 State Growth Spiral Conference; Alta Woods BC, Jackson; 9 a.m.-4:15 p.m. (SS)
Video Production Workshop; Fairview BC, Columbus; 7-9:30 p.m. (DBS)
- March 2 Video Production Workshop; FBC, Laurel; 7-9:30 p.m. (DBS)
Ethics/Pastoral Care Seminar; Baptist Medical Center, Jackson; 9:30 a.m.-3 p.m. (CAC)
- March 3-4 State Instrumental Festival; Mississippi College, Clinton; 6 p.m., 3rd-3 p.m., 4th (CM)
- March 3-4 Video Production Workshop; FBC, Brandon; 7 p.m., 3rd-11:30 a.m., 4th (DBS)
- March 4 Church Weekday Education Clinic; Broadmoor BC, Jackson; 8:30 a.m.-4 p.m. (CAPM)

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SUNDAY SCHOOL LESSON COMMENTARIES

Zacchaeus becomes a believer

By Gary G. Berry
Luke 19:1-10

If ever you sat through a concert seated behind taller people who blocked your view, you may identify with Zacchaeus. Zacchaeus was probably known by most citizens in Jericho, his hometown. To know him was to despise him. He got his reputation the old-fashioned way; he earned it. As the principal tax collecting agent in his district, Zacchaeus had become a wealthy man by gouging the people. Think of the most despised person in your town or country and you will appreciate the feeling of these people toward Zacchaeus.



Berry

Zacchaeus was determined to see Jesus, who was passing through Jericho. Due to the disadvantage of his height, it was necessary for him to climb a tree to catch a glimpse of Jesus as he passed. Whether Zacchaeus had heard that Jesus spent time with people considered as outcasts, or whether he was curious about one who

UNIFORM

attracted such a crowd, he was determined to get a close look at Jesus.

When Jesus passed by, the seeker became the one sought after. Jesus, called Zacchaeus by name, directed him to come down quickly and proceeded to invite himself to his home. The little man came down from his perch and joyfully received Jesus into his home.

That must have been an exhilarating moment for Zacchaeus. Jesus knew him by name and wanted to visit in his home. Can you remember the excitement you felt when someone of "importance" gave you a moment of his undivided attention? Or, can you remember when you were "out on a limb" and Jesus helped you down?

While Zacchaeus was beside himself with joy, the crowd murmured, giving their unanimous disapproval to the intentions of Jesus. A person of dignity and morality going to the home of the most despised person in town? How unthinkable! Jesus went to be the guest in the home of a sinner.

Jesus found in the home and in the heart of that sinner what he was not finding in the homes and hearts of the self-righteous. He found no pretense, no hidden agendas, no hatred. Instead, he found openness, conviction, and receptivity to the Son of God.

What happened as a result of Zacchaeus spending time with Jesus? He was saved. Although Luke does not give details of everything that happened that day, there is no doubt that Zacchaeus repented of his sins and committed his life to Jesus. The evidence is there: he promised half his possessions to the poor and the fourfold restoration of all he had stolen from others. Genuine repentance is always evidenced by a changed life.

Jesus affirmed Zacchaeus' salvation (verse 9). Zacchaeus is a son of Abraham, not only by physical descent, but now and more importantly, by faith in God.

Every person who becomes a child of God must repent of his sin and place his full trust in Jesus whose blood sacrifice paid the full penalty for sin. Wherever that happens, changed lives result. (Read II Corinthians 5:17) That is precisely what happened to Zacchaeus. His repentance was costly. Real repentance is

always costly, but the results are always worth the price paid.

Jesus states in unmistakable terms his reason for coming into the world: "to seek and to save that which was lost" (verse 10). Churches and individual Christians would do well to reexamine their purpose in the world. Many of us have gone far from the mission of our Lord and the mandate he gave to "be witnesses" in all the world (Acts 1:8).

As churches, we must fight the tendency to focus upon ourselves as we build programs, budgets, and staff to maintain the machinery and pamper the saints. Examine your church budget and ask, "How much of this is directly related to reaching lost people for Christ?" Examine your heart and ask, "How much of a priority is witnessing in my life?" How many lost people are you concentrating on with the commitment to bring them to Jesus? If Jesus came to seek and to save the lost, we will never do anything more important or more pleasing to him than majoring on evangelism in our churches and in our lives. That commitment may not be popular, but it is mandatory.

Berry is pastor, First, McComb.

The conversion of Saul at Damascus

By Bert Breland
Acts 9:1-31

In chapter nine we have the first of three accounts in the book of Acts of the conversion of Saul or as we better know him, Paul. This first account was told by Luke in a narrative form while the later accounts in Chapters 22 and 26 are told by Paul in the context of a sermon that Luke has recorded. A close examination of all three stories would reveal some minor discrepancies, but the essence of the story is unchanged: Paul was dramatically converted on the road to Damascus. Some have



Breland

worked feverishly to harmonize the stories and explain away any disagreements, while others have made a big deal out of the fact that they don't perfectly agree on every minor detail; however, the truth of Paul's conversion has been communicated. Luke has introduced us to the one who will champion the carrying of the gospel across all human boundaries.

BIBLE BOOK

Our story begins with Paul on his way to Damascus in order to extradite Jewish-Christians for trial in Jerusalem. We can assume that the High Priest had the authority under Roman rule to issue such orders because of Paul's statement concerning the "letters." We note from this passage that Paul is looking in the synagogues for these people which indicates to us that the "church" is still very much a part of Judaism at this time. This is also the first time that Christianity is referred to as the "Way." This word was used in Judaism to refer to a manner of living, or way of life. While it may not have been applied to the church in a positive manner at that time, it is an excellent interpretation of what Christianity should be for all of us, a "way" of life.

Paul's encounter with Jesus on the road to Damascus is unparalleled in the scripture. The dramatic impact with which he is confronted with the claim of Christ upon his life literally knocked him off his feet. He was blinded by a

light from heaven and heard the voice of Jesus. Paul's initial response of "Who art thou, Lord?" doesn't necessarily indicate that Paul was making a profession of faith at that time. The word translated "Lord" can also be translated "Sir." However, after Paul realized that it was Jesus with whom he was speaking, his act of obedience in going on into the city seemed to indicate that Paul had changed.

The image of Paul being led into Damascus blind and humbled stands in stark contrast to the way that he had intended to enter the city. Paul's restoration began with his encounter with the disciple, Ananias. The Lord had spoken to Ananias and told him to go to Paul and minister to him. It is not hard to understand why Ananias was reluctant to make this visit. After all, Paul had a reputation to persecuting, even murdering those of the Christian faith. Despite his fears, Ananias went to Paul and ministered to him. Ananias set a good example for all of us as we fulfill the call of God upon our lives to minister. It is not always the lovely and the friendly that we are called to reach.

We are not sure how long Paul stayed in Damascus. It is clear, however, that after he

spent some time learning from the disciples there that he began to preach Jesus, saying, "He is the Son of God." When he first began preaching, the Jews of Damascus were amazed but not offended. They didn't seem to have a problem with his preaching Jesus as the Christ. After all, this teaching was already present in the synagogue. It was after he had been there many days that things turned sour and the Jews began to plot his death. What had suddenly turned them sour on Paul and his message?

Paul must have added something new to his message in order to provoke such wrath from the Jewish community. Possibly, as he shared with the disciples there in Damascus, he recalled his experience at the stoning of Stephen and he remembered the theme of Stephen's message: God is not limited to one place or one people. Could it be that Paul began to preach that the gospel must be unfettered and for all people? If so, it would certainly account for the plot to take his life.

Breland is pastor, North Greenwood Church, Greenwood.

Why I am a charismatic?

By Greg Martin
I Corinthians 12:1-11, 28-31

"Charismatic" is a loaded term. It means different things to different people. In the area of politics, we say a person has charisma if he can communicate well to the voters. We use the word in a religious context to refer to people who emphasize speaking in tongues and healing. The word is a biblical word. It is found in verse 4, in the Greek language. It means to be "grace gifted." In that sense, every believer is a charismatic. All who are in Christ Jesus have been given freely at least one spiritual gift.



Martin

A proper understanding of spiritual gifts is essential for the church to function as God intends. This understanding begins with a recognition of and submission to the lordship of Jesus Christ. To fail to allow Jesus to reign as Lord in our hearts is to remain spiritually

LIFE AND WORK

ignorant (verse 1). Jerry Vines, our beloved Southern Baptist Convention president, has said the most spiritual thing a person can do is say from the depths of his being, "Jesus is my Lord." His lordship is foundational to any study of his gifts (verses 2-3).

The fact that there are varieties of gifts is not easily overlooked. In I Corinthians 12:8-11; 28-30, there are two listings of gifts. Other gifts can be discovered in Romans 12:6-8 and Ephesians 4:11. All of these lists are different. Some gifts are for speaking; others are for ministering to practical needs. Perhaps the variation of lists is given to remind us that not all gifts are needed in every local church in every age.

One thing that is common to all the gifts is their origin (verse 11). God is the giver of wisdom, knowledge, prophecy, faith, healings, miracles, discernment, and even tongues with their interpretation. The emphasis of verses 4-6 is that these all come from God. For this reason

the gifts should not be avoided or abused. We as Baptists, for the most part, are afraid to study gifts. Consequently, we avoid the gifts and are ignorant of how God wants to use them in our churches. The reason for our avoidance is we have seen the abuse of gifts. Neither extreme is the biblical place to be. Perhaps a recognition of God's handiwork in the distributing of all the gifts would keep us from failing to use the gifts properly.

Another aspect of God's distribution of gifts can be seen in verses 29-30. All Christians do not have the same gifts, and no one possesses all the gifts. This principle reminds us that every gifted child of God is needed for the church to function as the Father intends. Each gift is needed to help others and to do the work of God in the church.

Spiritual gifts were given for two primary reasons. They were distributed to edify the church, verse 7. This verse teaches that every Christian is a recipient of a gift or gifts from the Holy Spirit and that each gift is to be used for the common welfare of the whole church. When we forget this emphasis, trouble sets in.

I used to know a Christian who continually encouraged me to speak in tongues. He never joined a church but continually followed two "charismatic" itinerant preachers around my hometown. He sent them his tithes and offerings. That lifestyle is inconsistent with the teaching of verse 7. All the gifts are to build up the church and create harmony. One sure sign that spiritual gifts are being used improperly is the focusing of attention on individual edification, rather than on the edification of the entire church family.

The second purpose of any gift of God is to draw men to his Son and our Savior, the Lord Jesus. Jesus is God's greatest gift. God's gifts can be used this way when believers cultivate their gifts for Christian ministry. I Timothy 4:14 and II Timothy 1:6 exhort us to stir up and not neglect God's gifts. As followers of Christ we should desire them (verse 31). We should use them to express God's love to the church and through the church to our lost world.

Martin is pastor, Commission Road Church, Long Beach.



Book reviews

Herschel Hobbs reminisces about his seminary days

LOUISVILLE, Ky. (BP) — When Herschel Hobbs returned to the campus of Southern Seminary to address December graduates, his visit brought back memories of 50 years ago.

In May 1938, Hobbs — later to become one of Southern Baptists' most influential leaders in this century — graduated from the seminary here with a doctorate in New Testament. Despite his achievements as a writer, pastor and denominational statesman, the 81-year-old Alabama native still sounded almost awestruck when he talked about his theological mentors at Southern.

"I was among the last generation of students to be taught by who we used to call the old giants," said Hobbs, pastor emeritus of First Church, Oklahoma City. "I was taught by men like A.T. Robertson, W. Hersey Davis, John R. Sampey, Kyle Yates, J.B. Weatherspoon, J. McKee Adams, W.O. Carver, Gaines S. Dobbins. That's a roll-call of giants."

Many Southern Baptists would call Hobbs a giant in his own right. In addition to being president of the Southern Baptist Convention from 1961 to 1963, he also has been Southern Baptist Pastors' Conference president, preacher for the "International Baptist Hour" radio program and chairman of the committee that in 1963 revised Southern Baptists' statement of faith, The Baptist Faith and Message. He also has written scores of books, Sunday School lessons and articles and was vice president of the Baptist World Alliance.

In much of his writing and speaking, Hobbs harkens back to the Greek

New Testament he learned to love under the tutelage of Robertson and Davis. All Southern Baptists, he said, can benefit from their scholarship. "One reason I quote Dr. Robertson and Dr. Davis in my writings is to keep them alive in Southern Baptist heritage," he explained.

Hobbs was sitting on the front row in Robertson's senior Greek class when the renowned Greek scholar was struck with a fatal stroke in 1934. After Robertson's death, Hobbs picked up his Greek studies with Davis.

He remembered Davis motivating his students to "plow deep into the text and turn up some fresh dirt." Hobbs said he has tried to do that, and "if I have succeeded in any way, I attribute it to Dr. Davis."

Partly because of his role in the revision of the Baptist Faith and Message, Hobbs often gets inquiries about doctrine and biblical interpretation. His response usually includes an analysis of the Greek text.

For instance, several people had asked Hobbs his opinion on pastoral authority after the 1988 Southern Baptist Convention annual meeting. The convention passed a resolution on the priesthood of the believers that cautioned that the doctrine should not be used to "undermine pastoral authority" and urged church members to "obey your leaders" in accordance with Hebrews 13:17.

Hobbs researched the Greek word translated "obey" and found it actually exhorts Christians to "follow their leaders." "I think anybody would agree if a church calls a man as a pastor then the church ought to follow (his

leadership)," said Hobbs. "If he's wrong, our belief in the priesthood of the believer and our democratic form of church government can take care of it by the church and the pastor finding a meeting of the minds."

Hobbs said he is concerned that many Southern Baptist pastors give more attention to maintaining pastoral authority than providing leadership. "I don't find that (authoritative pastoral style) in the New Testament," he said.

During his commencement address, he urged the 232 graduates to "follow the model of Jesus" in developing their ministerial style. "We need not worry about any rewards," he said. "We should just render the service."

Even though he's an octogenarian, Hobbs still speaks frequently in churches throughout the nation and produces a voluminous amount of written material.

His popularity as a doctrinal speaker keeps his datebook filled with preaching and teaching engagements. He wrote Southern Baptists' January Bible study book on the Gospel of John, and he writes a quarterly commentary for Southern Baptists' Life and Work series of Sunday school lessons.

As a veteran observer of theological trends, Hobbs said he believes the intense political aspect of the present convention controversy has moved Southern Baptists "a little to the right of center."

"But we aren't going to stay there long," he predicted. "We are coming back to the center."

IMPERFECT MATES — PERFECT MARRIAGE; Diane Hampton. Springdale, Pennsylvania; Whitaker House, 1985; paperback, 120 pages.

Diane Hampton is a popular Christian marriage seminar speaker. *Imperfect Mates — Perfect Marriage* is an inexpensive little book chock full of common sense advice based on scriptural principles. Much of her advice is addressed to women on how to relate to their husbands.

Hampton cautions against trying to force agreement in areas where husband and wife have "irreconcilable differences." Instead she suggests that spouses accept one another as they are, and later they may see many of the differences fade away.

Hampton reminds her readers that men and women respond to sex differently. Women's hormones peak for a few days once every four weeks, whereas men peak every two or three days. Spouses should be aware of these times and enjoy them without expecting sex to always be wonderful.

Although Hampton speaks to wives, she shares wisdom beneficial to husbands as well. Her book is conversational and can be read through in one sitting. It is well worth the time. — Reviewed by Bob Rogers, pastor, Calvary Church, Gloster

De Brand, Roy E. GUIDE TO BIOGRAPHICAL PREACHING. Nashville: Broadman, 1988.

The author is professor of preaching at Southeastern Baptist Theological

Seminary. In the preface he says, "This book was born out of necessity." In the fall of 1984, the author was scheduled to teach a course entitled "Preaching on Bible Characters." As he began to prepare for the course, he discovered there were no books in print on this subject. Thus, he felt compelled to write a book to meet that need.

Biographical preaching is interesting. When a pastor decides to preach a biographical message, he has decided to preach a message on the characteristics of a certain Bible character. The author's book would be helpful to any pastor who is considering this type message.

The book is organized into seven chapters with titles like "What is Biographical Preaching?", "Why Do It?", "Some Dangers of Biographical Preaching," "Steps to Preparation," and "How to Do It."

Two appendices are included as well. The first is a "Sample Preliminary Page" while the second is taken from a book by Faris Whitesell entitled "Preaching on Bible Characters" that is now out of print.

The book is easily read and would be an asset to a pastor's library.

— Reviewed by Greg Potts, pastor, Providence Baptist Church, near Meadville.

Northeast seminary centers plan opening this fall

By David Wilkinson

LOUISVILLE, Ky. (BP) — The Northeastern Baptist School of Ministry plans to open this fall, providing seminary education through centers in Pittsburgh and Boston.

The centers will offer two master's degrees and two diplomas under the auspices of Southern Baptist Theological Seminary in Louisville, Ky. The centers are awaiting state licensure and approval of accrediting agencies, school officials reported.

The goal of the Northeastern school is to provide more accessible training opportunities for ministers and more trained ministers for Southern Baptist churches in the Northeast, according to leaders who have been instrumental in starting the school.

The school of ministry is the result of a partnership in theological education involving the five Baptist conventions in the Northeast related to the Southern Baptist Convention, the Southern Baptist Home Mission Board and the six SBC seminaries.

The school was proposed by the Northeast Task Team on Theological Education, created in 1984 by the five Southern Baptist conventions in the region: New England, New York, Maryland-Delaware, Pennsylvania-South Jersey and the District of Columbia.

Funding for the program is to come from student fees, individual donations, the five Baptist conventions, the Home Mission Board and the SBC Seminary External Education Division. SEED, through the presidents of the six SBC seminaries who comprise its governing board, also will assist in planning the centers' educational programs.

Southern Seminary, one of those

seminaries, has been designated as the "lead" seminary through 1993. Southern Seminary will offer two degree programs, the master of divinity and master of arts in Christian education. Also, diploma programs in theology and Christian education will be offered for students without college or university degrees.

Instruction will be provided by Southern Seminary faculty and people from the centers' areas with academic degrees comparable to professors who teach at Southern Seminary.

SCRAPBOOK

February

February was once the last month, but now the second.

It is the month of purifying, readying for Easter.

Some want to take a last binge — Observe Fat Tuesday

before the beginning of Lent.

Washington, Lincoln, and my Margaret were all born in February.

As Elizabeth Browning wrote concerning her love for her mate, I, too, can say:

"the face of all the world is changed, I think, Since first I heard the footsteps of thy soul."

So February gives the foretaste of spring with gentle breezes and sunny days.

The woodchuck may see his shadow and return to sleep.

But nature is beginning to stir a bit — Restless.

I get restless, too, when winter hangs on.

I wonder where I would be now had not Washington, Lincoln, and Margaret been born.

February is a good month, really. But I must get ready for Easter.

"Create in me a clean heart, O God, And renew a right spirit within me."

— J. Clark Hensley

No one can make you feel inferior without your consent.

After all is said and done, there is more said than done. — The Canon City (Colo.) Sun

Even as I sleep

I awoke with a start; someone whispered in my ear
I looked all around, and no one was near
So I drifted back into sleep again
And again someone seemed to whisper my name.

Such a soft gentle voice, I knew it had to be
The Master's voice as he beckoned to me.
There had been a problem; I'd prayed and I'd cried
There's just no solution to this, I'd sighed.

And here was the answer; it came while I slept
Oh, thank you, Jesus, I said as I wept
While I am sleeping, You're still on the scene
Solving my problems, as on You I lean
Even as Satan tries to get me involved
I have no problems that God cannot solve!

—Ruth Norsworthy Crager
State Line

Boundless is his love

(Ephesians 3:13-21)

Boundless is his love to us
And we can comprehend,
If rooted and grounded in this love,
The height, the length, the depth, the end;
Strengthened by his Spirit, the inner man
And filled according to his power;
To him be glory, world without end,
From now till then this present hour.

P.S. The best Valentine anyone could have!

—Sarah Peugh
Aberdeen

Baptist Record

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